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No. 5.

LOVE'S EVANGEL.

Came a spirit bright and shining;
Love's evangel glad news brought
To a loved one, and entwining
Her about, this tender thought
To the lone one whispered gently,
As she bent that pillow o'er;
As the soul she scanned intently,
Healing to the spirit bore.

"Peace we bring thee and love's flowers,
Thornless roses strew thy way;
And they bloom in radiant bower,
Far beyond where mortals stay.
When thine eyelids drop in slumber,
And the cares of day have flown,
Blessings bring we without number,
For our darling, yea, our own.

"We, dear one, forsake thee never,
For we compass thee around;
Watch we keep o'er thee forever—
E'er thee guiding are we found."
And the angel said in leaving:
"Come I oftentimes to thee;
When thou art in silence grieving,
Then thy heart-cry reaches me."

Ever coming from eternal
Springs of joy beyond the mist;
From the homes in realms supernal,
Are the friends for whom we list.

EMMA D. PITTS.

BORDERLAND.

Spirits and Utica Mines.

In *Everybody's Magazine* for November, a monthly published by that exceedingly orthodox Sunday-school worker, John Wanamaker, of Philadelphia, we find a very extraordinary account of spirits and the development of the Utica Gold Mines. It says:

This mine was first staked by John Selkirk, who, single-handed, worked with pick and shovel until his capital was gone, and although he had great faith in the enterprise, the rock was so hard, and the difficulties so great, he at last sold out for \$50, or, as he said, enough to get him home, for he was sick of the country and of mining. Had he been possessed of capital he would have soon ranked with the millionaires of the Golden State. But those who bought it of him did not learn its great value, and although they took out a good deal of gold, they, on the whole, lost, and at last abandoned the mine.

James G. Fair soon after came into the mining camp, in search of something valuable in mines. He was then young and had not entered on his remarkable career. He saw the abandoned shaft, examined it and soon began to work it on a larger scale. He received large returns, but the difficulties he met with, of flinty rock, perpendicular and treacherous places, were disheartening, and when he took up the Comstock ledge, he

abandoned it entirely. The mills and shaft went to ruins, and no one cared to take up an enterprise that the sagacious Jim Fair had abandoned.

In 1880 Charles Lane bought it for \$10,000, and his friends solemnly assured each other that he had gone crazy. But he had a knowledge they knew not of. He had taken a piece of quartz from the shaft and consulted Mrs. Robinson, a medium, and she or the spirits told him: "That is your fortune. There is not any doubt about it. Stick to that mine and you will be a millionaire."

He was not convinced and secretly sent quartz specimens to the medium by different persons. In every case the spirits declared the mine to be rich, and so Lane finally set himself about to raise the money to buy the Utica.

But he was not to have a royal road to wealth. The same difficulties that had discouraged others met him, and, as he proceeded, increased. For years he worked on, taking out a great deal of gold, but at a cost that ate up his capital and even exhausted his credit. At this critical moment Alvinza Hayward,

a shrewd old-timer, came to visit the mine. Lane wanted to sell a part of the mine, but could get nothing definite from the reticent prospector. He took away a specimen with him, and did not even seem to hear what Lane said about what the spirits had revealed—that there was a great quantity of gold there. After a time he came back with a partner, and after the three had contracted to go on, each having a third, he said: "My medium told me just what yours did about the rock!"

"I knew she did," said Lane. "You wouldn't have come in if she hadn't. It's a big thing. Now we'll go to work in earnest."

Of the uses of the fabulous sums taken from the Utica it is said:

Haywood, under the advice of spirits, has invested in various other mines, nearly all of which have been productive. He bought large acres of land in California, buildings and lots. He owns one of the tallest sky-scrappers in San Francisco, a great store and office building, erected at the behest of his spirit guides.

It is difficult to differentiate between Lane and Haywood when it

comes to their belief in spirits. Undoubtedly it is the truth to say they are both devout believers. To them the occult, as a governing force, is as important as the rise and fall of the markets and as real! It enters into all their daily calculations. They are both reverent believers in Spiritualism, and the arguments for their faith, which they will sometimes advance to their friends, are many and often convincing. BAILEY MILLARD.

[For editorial remarks on these celebrated Utica mines and their connection with spirits, who have made their owners millionaires, the reader will please refer to page 4 of this issue of the PHILOSOPHICAL JOURNAL.—ED.]

Spirits Materialized.

The brilliant French Sardou, author of Sarah Bernhardt's plays, says over his own signature in a New York Sunday paper that he has had spirits materialize roses (white ones) in his own private study, drop them on his desk with a tag attached, having the name of a dead young lady he knew years before.

He also says that spirits make him write, draw and even engrave on copper in the dark, etc. In Boston we can beat Sardou's case all to pieces, as we have here mediums whose record-breaking work is the amazement of the civilized world to-day, yet, strange to say, the press, with few exceptions, the clergy, the scientists, and the politicians, fail to recognize this grand work as they should.

At one medium's seances the spirits of the so-called "dead" materialize, life-size, as they were before their death, and have been seen, felt, weighed, examined, talked to, embraced, kissed, etc., as when alive on earth. One man visited a strange medium's seances in Florida and the same spirits came to him from the cabinet as do from a Boston medium, showing that the spirits are genuine.

Two other ladies came to a seance at Mrs. C.'s and to their amazement the three spirits of Lucille and Helen Weston and her daughter (singers) materialized before them. The two first-named spirits sang together in front of the cabinet. So overpowered with emotion were the two ladies that both of them wept tears of joy; they knelt down before the spirits and on their knees rejoiced that their three dead friends were alive in the spirit-land and could come to them again.

G. E. LOTHROP JR.
Boston, Mass.



Philosophical Journal.

AFTER THE YEARS.

After the years of life have flown,
After the weary race is run;
When we exhausted reach the goal,
What is the prize that fills the soul?
It is not power, nor wealth, nor fame,
For these return to whence they came;
But 'tis reunion with our friends
In that sweet life which never ends.
R. HEER HOSKIN.

The World's Upward March.

Moses Hull gave a lecture in the Spiritual Church at Buffalo, N. Y., on Sunday, Jan. 5, on this subject: "The World's Upward March from Paganism, via Papacy and Protestantism, to Spiritualism." This lecture was reported and published in the Buffalo papers, from which we quote as follows:

The history of almost any great thinker in the world is the history of the world in epitome. As thinkers advance from the less to the more mature, so the world is constantly maturing in its thinking power.

This world once could not produce a man. The sea bore sentient fruit before animal life began on the land, and the land was peopled with mastodons long before it produced a man. The earth produced men who knew when they were hungry and when they were cold, long before it could produce a Shakespeare. As far back as history carries us, man has been a worshipper; he has recognized something beyond and above himself, and has looked to that power for help in times of need. Gods were at one time believed to be material beings. The world could see nothing spiritual only as they saw it in the material. Spiritual ideas were gradually evolved, and all nations and peoples were more or less connected in their religious thought.

Many of the doctrines of the Old Testament originated in Egypt and in Babylon. I could present history by the hour to prove these assertions. The Escenese, or Therapeutans, which were none other than what the world to-day calls Christians, were popular in Egypt long before Christ was born.

A writer says: "It manifestly appears from the testimony of Philo, the Jew, who himself was an Ascenian, that that sect was in a flourishing condition at Alexandria when our Savior was upon earth." Eusebius says: "Those ancient Therapeutans were Christians, and their writings were our gospels and epistles."

Again he says: "The sacred writings used by this sect were none other than our gospels, and the writings of our apostles." Bishop Marsh says: "Our gospels were drawn from the gospels of the Escenese."

I have before proved that our Christmas and our Easter were an outgrowth from heathen festivals. Sunday, the day Christians keep as the Sabbath, was the heathen dies solees, or day of the sun. I think the Catholic church originated as honestly and in as pure motives as any other church in the world.

Protestantism has become more and more progressive until it has blossomed out in Spiritualism. I may say Spiritualism is Protestantism gone to seed. Spiritualism takes neither church nor bibles as authority. It knows no authority outside of the soul itself. It says: Live true to your own soul, then you can trust it. Every man can have an inspiration which will

guide him as unerringly as the instinct of a bird will guide it upon its wing.

The Republic of Love.

WM. E. BONNEY.

Some time ago I noticed in the PHILOSOPHICAL JOURNAL a splendid poem by Adelaide Comstock, entitled "The Coming Republic," giving a vision of present and future conditions upon the earth-plane. The vision describes very vividly present conditions under the selfish system of competition which is so detrimental from the fact that it appeals to the worst side of human nature, and keeps back the unfoldment of those higher spiritual powers which can only be developed under better conditions of life.

As a public worker upon the spiritual rostrum I am glad to see that many Spiritualists are coming over to the humanitarian side of the question and taking up matters which are of the utmost importance to the race. Some are turning their attention to co-operation, or socialism; some are advocating international arbitration and peace principles in the place of war; some are advocating marriage reform, and some others are on the anti-vaccination platform. These, and a variety of other reforms, are being brought to the front by earnest and self-sacrificing mediumistic workers whose brains are being worked upon by the higher influences who desire to benefit mankind.

There is one phase of the question, however, which is very discouraging to those who are actively engaged in platform work, and that is a degree of indifference or fear of public opinion which seems to be ever present in the ranks of those who profess to be Spiritualists.

The Republic of Love can only be manifested upon the earth-plane by united action, by earnest, self-sacrificing endeavor along all lines of public enlightenment. The object of spiritual development is humanitarian work after we have become developed. Speakers, after having been developed for public work, must have the support and warm-hearted sympathy of those professing to be Spiritualists in order to present to the world such teachings as the guides think best adapted to the needs of the race.

Frequently, however, it happens that such is not the case, and the speaker is expected to do everything when there is no organized society. He must advertise himself; he must wait day after day, and perhaps week after week, for the Spiritualists to get ready to answer letters, and when a meeting is arranged, he must act as chairman, speaker, lead the singing and take up the collection, or pay all expenses himself. Some Spiritualists seem to think they are perfectly justified in sitting just inside the door for fear somebody will see them at a Spiritualist meeting; but, to my mind, such action is cowardly, because if the meeting is not conducted as it should be, they should raise their voice in helping to conduct it right.

The Republic of Love is coming, but its progress is delayed by half-hearted people who are afraid of running contrary to the current of popular opinion.

Spiritual lecturers, as a rule, sacrifice a great deal for the good of humanity, and they should have

the public support of those claiming to be Spiritualists, and be kept busy in the field—"for the harvest is ready, but the laborers are few."

A Touch of Nature.

W. S. HASKELL.

Bidding adieu to my Sacramento friends, I jumped aboard the train for San Francisco, for my week's vacation was up, and I was expected to resume work at the office of the detective bureau on the following day.

The car which I entered was pretty well crowded—in fact, there was but one available seat, the other half of which was occupied by a lady with a bundle in her arms. She moved over as I approached, and, after being comfortably seated, I casually stole a glance around and observed that the bundle which the lady carried was decidedly animated. It proved to be a child with lungs, and the sounds which immediately issued therefrom jarred upon my sensitive organism, and caused the other passengers to cast annoyed glances in that direction.

"Have you a bottle, ma'am?" I hazarded, trying to appear sociable under the circumstances by suggesting some remedy for the crying attack.

"No, sir," she answered somewhat reservedly; "I never feed my child on a bottle." Then she commenced a series of hushes and babbles and finally got the child quieted, to the relief of myself and the other passengers.

The cars rattled on, occasionally stopping at stations, and the baby went to sleep. With the hope of being congenial, I made some remarks about the weather, McKinley's recent visit to the Coast, and kindred topics of local interest, to which the lady responded with charming individuality, and I became interested in her at once.

"You are going to San Francisco, I suppose?" I presently asked.

"Yes, sir," she answered; "I had intended to go there, but am not sure as I shall be able to carry out my desire."

"Why, I do not understand what there could be to prevent," I remarked.

"Oh, it is hard to tell what may happen," she returned ambiguously. At that moment the conductor came into the car collecting fares, and my seat-mate grew uneasy at sight of him.

"Dear, dear! what shall I do?" she exclaimed in a low anguished tone. "I have no ticket nor money to purchase one."

"Is that so?" I said; "then allow me to pay your fare," for I felt much in sympathy with her on short acquaintance, and presumed that I might be doing a genuine deed of charity.

She accepted my donation with profuse thanks, and from that on talked freely with me. Her conversation was somewhat rambling, and I gathered that her mind was troubled about something. I therefore had the curiosity to try to draw her out, and from guarded words I learned that she was leaving home without her husband's knowledge.

"Is he cruel to you?" I asked.

"No," she answered hesitatingly, "my husband would not knowingly abuse me, but he has such exalted ideas, such visions of human achievements, that he ignores the necessity of providing for our daily sustenance. I cannot induce

him to do manual labor, yet he works like a slave at his pet objects, consisting mostly of intricate plans for improvements in machinery, the draughting of new and unheard-of designs in architecture, the writing of plays, and a hundred other impracticable things. The neighbors call him lazy, and, in truth, the burden of providing daily bread falls upon me, and when I remonstrate he appears distressed and often says: 'Just a little while longer, Mary, and I shall realize from my great invention.' We have been married three years, and the invention is no nearer of completion than it was at the start. I am satisfied that he can never provide for me. I just had to leave him, and it breaks my heart," and the poor woman put her handkerchief to her eyes and wiped away the tears.

I'm not given to sentiment, and am never overburdened with cash, but the woman's story touched me, and I went down into my pocket and drew up a twenty and made her take it, though she demurred at first.

Well, the train stopped at the next station and an officer entered the car and served papers on the woman for deserting her husband. He (her husband) had telegraphed down the line to have her detained. I knew the officer, and attempted to intercede in her behalf, but judge of my surprise when she exclaimed: "No, no, kind sir! Let me go back to my husband. I know Gustavous will make a fortune some day, and then we'll be so happy." She threw the twenty into my lap and burst into violent weeping. As the officer led her from the car, the infant awoke with a pitiful cry, and the scene left its indelible impression upon my mind.

Sermons by Telephone.

Successful experiments were made with the electrophone at Tunbridge Wells recently. Ten transmitters were placed in St. James' Church and connected with the corporation telephone system, people at Edinburgh, Glasgow, Manchester, Chelmsford, Weybridge and London being enabled to hear the sermon preached. More than a hundred local subscribers heard the church service distinctly. The authorities hope to connect all the places of worship in the town with the Central Telephone Exchange.—London Telegraph.

Well, well! Sermons, like molasses, can now be retailed from one central hogs-head to customers many miles apart. Isn't that nice? Instead of putting one's self to a world of trouble to go to church, especially on rainy days (?) we can repose dreamily in our easy-chairs at home, and hear the drippings of the gospel almost "without money and without price." Surely, "the good time coming is almost here." Only think! Lazy people can lie in bed and get their weekly dose of consolation by the mere act of remaining in bed and exerting themselves just enough to keep awake. Instead of employing an army of preachers, as at present, one can be engaged at a salary that would make King Edward's hair curl, and we could hear sermons "as is sevens." No more thrusting of subscription papers in our faces when we are "short;" no more passing around of the omnipresent plate on a Sunday when

we are looking in the opposite direction; but, "Hello, central! Give us Rev. Mr. Blank's pulpit." This would be the *ne plus ultra* of luxurious worship. There is some hope for "yours truly."

F. N. BLACKMAN.
San Francisco, Cal.

"Oh, that Peace May Come!"

"Oh, that peace may come!" pathetic utterance—
Last on the lips of England's dying Queen;
But still the war goes on; the British lion
Insatiate gloats upon the dreadful scene.
Aye, though her sons are falling, falling,
And women weep by vacant firesides,
The powers that be are calling, calling,
Calling:
"More men! more more!" nor will they be denied.
"Oh, that peace may come!" is sure the prayer
Of every heart of that brave Afric band.
'Tis not for pride or prestige they are fighting,
But home and fireside and fatherland.
O'erpowered by numbers, from their strongholds driven,
Homesteads laid waste, towns held by grasping foe,
Brave leaders exiled to a sea-girt island,
And captive families suffering want and woe.
"Oh, that peace may come!" for their sake pray we—
That brave, determined, still unconquered band,
Reduced in numbers but with souls undaunted;
Oh, heaven preserve to them their fatherland!
Robbed by the foe of every earthly comfort,
Hunted like wild beasts o'er their native veldt.
Oh, England! England! in thy proud vain-glory
Thou doest deeds a demon would relent.
But woe to thee! when comes the day of reckoning:
Right must prevail, for heaven has so decreed.
The world looks on and every land condemns thee—
Thy Lion emblems thy insatiate greed.
* * * * *
Take courage, heroes—sons of the republic—
Brave handful fighting for the right of home!
The God ye trust accounts not strength of numbers;
Your cause is just; believe, ye, peace will come.
ADELAIDE COMSTOCK, Ventura, Cal.

Meeting Scientific Questions

J. P. COOKE.

Liberality of thought is certainly progressing with giant strides.

Here is the Rev. E. Winchester Donald, D. D., rector of Trinity church, Boston, (successor to Philip Brooks), preaching a sermon from his own pulpit lately in which he elaborated the views expressed by him during a recent general convention of the Episcopal church in San Francisco, where his utterances created quite a stir. His views on the sacraments are very broad. "Power is not in one church," and ordination by a bishop is not necessary for real "grace."

If this sort of thing keeps on at the rate it is going, we shall expect to see the whole bench of bishops rise and bow as a mark of respect when the names of Chas. R. Darwin or Herbert Spencer are mentioned.

The question of evolution is to be first settled by evidence as true or false, and this, it is fast coming to be admitted, belongs to science alone to determine.

If it be rejected by science, there is an end of it for everybody; if it

be established, nothing remains for the theologians but to adjust it in their systems and put it to its proper theological uses. We are here chiefly concerned to note the register of advancing liberality of scholarly men "of the cloth."

They defer to science and do not shrink from the most obnoxious theories, as research shows them to be true. They are to be congratulated on their own "development," which is so marked as to lend no small support to the hypothesis.

It was Dr. E. L. Yeomans, the founder of the *Popular Science Journal*, who said: "I believe, myself, that evolution is a grand objective truth of the universe, still much obscured and beset with difficulties, but unmistakably outlined and supported by a mass of evidence that proclaims it overwhelmingly. In a religious point of view it has but one significance, offering a grander conception of the cosmical order and a deeper insight into its wonderful workings than had ever before been attained. It is the sublimest tribute that the human mind has ever made to the glory of the Divine Power to which it must be ascribed. With the acceptance of evolution the unworthy Philosophy which has sought to honor God by the derangements of his own work comes to an end, and the argument passes into a new phase. This we owe to science, and there is encouraging evidence that theologians even of the orthodox stamp are beginning to appreciate it and to be powerfully influenced by it."

It was Rev. Dr. Caird of Glasgow University who said: "When God was so conceived as to place Him outside of nature, the tendency would be to seek the most significant proof of His presence in interferences with her order, and to regard the assertion of the absolute uniformity of her processes as equivalent to a denial of Providence or the exclusion of God."

This is changing now, as men of mind like Dr. M. J. Savage and many others are preaching on "God as inside, not outside the universe," "God, the primal soul of all souls," As "God, the soul of things." As "God, the inner light and life of all things."

There was a state of mental development in which every unexplained fact or phenomenon was translated into the direct expression of a divine will and purpose. As knowledge advanced, the domain of the marvelous was driven further and further back, and innumerable effects, accounted for at first only by immediate supernatural agency, began to be traced to the operation of natural law. Fixed sequences and relations displaced isolated facts, and thus law began to take the place of caprice, or what seemed such. So it was that step by step science shed a penetrating light on knowledge; the darkness in which ignorance and superstition lived was chased away.

But as the forces went on it happened that sincere but enlightened friends of religion had exhibited that jealousy of science which only crude superstition has just cause to feel.

The conflict on this ground, between science and theology, was, however, purely an imaginary one. In the observation of nature and the tracing out of her uniform sequences and laws, there was, rightly viewed, nothing that led to the suppression of a higher faith,

and such an influence could only be ascribed to scientific pursuits by setting up in the mind a false opposition between law and personality.

Man wanted to trace a personal thought and agency—the marks of spiritual, supernatural presence in the universe. But the unreflecting mind was apt to associate personality with mere will, as we conceive it, and to attach to fixed movement, unbending order and adjustment, the notion of something mechanical, of a blind, material necessity, over which it was the prerogative of an individual to assert superiority.

This notion was obviously one which deeper reflection and higher intellect would tend to remove. For the more advanced in intelligence, the more clearly did they begin to see that it was only a vulgar necessity of thought which identified individuality with changefulness and arbitrariness, with sudden paroxysmal acts and special interferences.

What, then, I ask to a thoughtful observer, would be the kind of phenomena—the aspect of things and events—which would look most like the signs of a great mind and will in nature?

Surely these phenomena and that aspect, from which the indications of anomaly were most completely banished, and through which, from beginning to end, reigned calm and changeless order, unbroken sequence and continuity, the majestic presence of Divine Power and Law.

Even if the modern theory of evolution was conclusively proved, the whole history of the universe was potentially contained in the atomic arrangement, or "cosmic vapor," and that not a single act

of creative power had ever been intercalated into it, so far from excluding, this would only be more profoundly consistent with the agency of one personal Intelligence—One Positive Mind—One Primal Soul of the Cosmos—for it would be only more fully significant of an Intelligence in which the end was ever presupposed in the beginning, and the beginning surely prophetic of the end; and all things were woven together by the grand necessities of the Living Light and Thought.

For the view long held as orthodox, science has substituted a view that is more eminently religious.

The constructors of the philosophy of evolution, material and spiritual, are entitled to a leading place among the evangelists of our time, are they not?

The Spiritualist Training School.—The sixth session of this school will open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902.

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Do You Know

How fascinating English history really is? That England, during the past thousand years, has given to our literature more heroes and heroines than all the rest of the world and ages? What do you know of the private and personal lives of her queens, who, as well as being stately sovereigns with passions of love and hate, were living, palpitating women?

Do you know of that king and queen who stood barefooted, and "all naked from their waists upward," in the great hall of Westminster? Or what plumber's dog licked the blood of a king? Or why Henry VII hanged his four English mastiffs as traitors? Or what king apologized for taking so long to die? Or why Marlborough and his duchess were disgraced?

Do you know the story of Thomas à Becket and the Emir's daughter? Of fair Rosamond Clifford's bower in the labyrinth at Woodstock, and the telltale silken thread on Henry's golden spur that led to her becoming a nun? Of Richard II and the fatal trap-door of Vidomar? Of the dreadful warning that hung over the bed of Isabella of Angouleme? Of the queen who was discovered in London, disguised as a cook-maid?

Do you know how the mere fact that the Duchess of Marlborough putting on, by mistake, the Queen's gloves, changed, as Voltaire says, the destinies of Europe? Or why the great Elizabeth and her prime minister had to deal secretly with Catherine de' Medici's tailors? Or what that which passed between "Nan" Boleyn and King Hal beneath the yew-tree in the cloistered shade of Sopewell nunnery, meant to Wolsey?

Those who are interested may have specimen pages of a work that will show how English history may be had in quite a different way from that presented by Hume, or Rapin, or Macaulay, or Guizot, or Hallam, or Froude.

Pamphlet sent on request.

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This JOURNAL will be sent to subscribers
until ordered to be discontinued, and all the
arrearages are paid.

SAN FRANCISCO, FEBRUARY 1, 1902

Persecution of Mediums.

As noted in our columns last
week, Dr. and Mrs. Chesbro, lec-
turer and medium of Los Angeles,
have been arrested and fined \$80
each for practicing mediumship
without a city license to do so.

It has been decided to appeal
the matter and carry it, if neces-
sary, to the Supreme Court of the
United States in order to obtain
justice and maintain our rights
under the Constitution of the
United States, guaranteeing re-
ligious liberty to every citizen.

Mrs. M. E. Chesbro writes us as
follows about the case and its
appeal:

"In Los Angeles we consider
that it is not a personal fight, but a
general one, whereby the rights of
ordained mediums should be rec-
ognized as ministers of the religion
of Spiritualism. Hence it is
Spiritualism on trial. Many here
are hoping that this may be car-
ried to the Supreme Court. They
say now the expense has been so
much, we might as well add a little
more and have it fully settled.
Money will be needed to push it
through. I said at the beginning
whatever is provided for me to do,
I stand a willing instrument.
When urged by all to go ahead, we
instituted an appeal."

In Lincoln, Neb., there is a simi-
lar case to the one in Los Angeles,
but that has been decided by the
Judge of the District Court in
favor of the medium.

Mrs. Chesbro has sent us a certi-
fied copy of the order of the court.
This is an important case and will
be used as a precedent. We there-
fore copy it entire, including the
certifications of its correctness, so
that the readers of the JOURNAL

may know all there is concerning
the case.

IN THE DISTRICT COURT OF
LANCASTER CO., NEB.

STATE OF NEBRASKA, Plaintiff, vs. GARRETT SMITH KLOCK, Defendant.

Order of the Court
ice and honor are due," or, again, "religion is that feeling or expression of human love, fear and awe, of some superhuman and overruling power, whether by profession of belief, by observance of rites and ceremonies or by the conduct of life." Because, therefore, one does not believe in the rites and ceremonies, or the doctrinal teachings of any organization, it cannot be claimed that it does not constitute a religion, for many of the rites and ceremonies of the Christian church, in the teaching of theology, would appear as ridiculous and nonsensical to some as does the practice of clairvoyance and the idea that the spirit of those departed from this life held intercourse with the living.

6. The question, therefore, presented to this Court by the evidence adduced at this hearing is whether or not the City Council can legislate specially as against the Spiritualists practicing clairvoyance and compel a license therefor?

The Constitution of Nebraska guarantees to all subjects of the State an indefeasible right to worship God according to the dictates of their own consciences, and provides that no preference shall be given by law to any religious society, nor shall any interference with the rights of conscience be permitted.

The ordinance upon which this prosecution is based is certainly an interference with the rights and privileges of those believing in Spiritualism, a religion that seeks the piety of those believing in its teachings, and is, therefore, special legislation and prohibited by the Constitution of this State, and the ordinance upon which this prosecution is based is, therefore, void; this action is, therefore, dismissed and defendant discharged.

Given under my hand this 9th day of December, 1901.

EDWARD P. HOLMES, Judge.

Duly certified to by the Clerk of the District Court and under the seal of the State of Nebraska.

The Judge takes a rational view of the case in defining Spiritualism and its standing before the courts as well as its rights under the Constitution of the United States. He decided that the city ordinance was unconstitutional and void—a piece of special legislation which is prohibited by the Constitution of the State of Nebraska, and therefore dismissed the case and discharged the medium from custody.

If the Los Angeles case is appealed to the courts above, where local prejudices are not allowed to interfere with justice and right, we will no doubt receive the same decision as the Nebraska case. This ought to be done, and the funds necessary to do it should be subscribed by Spiritualists all over the country, for it is in their interest. Spiritualism *per se* is on trial and not any particular medium. Our rights and privileges must be maintained at any cost. We hope that liberal contributions will be promptly sent to Dr. Geo. E. Chesbro, 44½ So. Spring St., Los Angeles, Cal., in order that able lawyers may be employed and the case carried up until a decision

in our favor is arrived at. It is our right and we demand it as citizens of the United States of America.

The Utica Gold Mines.

In the article on the first page of this JOURNAL, from *Everybody's Magazine*, the facts about the location and management of the Utica Mines by spirits decarnate, are stated with the utmost clearness and approbation, showing that the idea is gaining ground very rapidly that spirits (or those whom the world call "dead") busy themselves with the work of mortals, connected with every-day life. No sarcasm is used, neither is there any doubt expressed concerning these matters.

These facts concerning the Utica Mines are well known in San Francisco and vicinity where Mr. Lane and Mr. Haywards reside. We wish that these men could be induced to do some good to the world with their money in a spiritual way as recognition of the spirits in giving them millions of dollars—say, for instance, the establishment of a fund for which there are many avenues open to use it judiciously in scattering the seeds of truth where they would bear much fruit. Such a scheme was originated by spirit Col. Hopkins, since he entered the spirit world, and was announced by John Brown, the "Medium of the Rockies," but it so far seems to have had but little recognition. Perhaps it was waiting the action of the millionaires above mentioned—at least we hope that will be the result.

A Judge sometimes influences a trial more than lawyers, juries or even law itself. It seems that this was about true in the Los Angeles case where Dr. and Mrs. Chesbro were arrested as unlicensed mediums.

The case was brought before Judge Austin, who is a prominent church member. A correspondent said in the last JOURNAL it was Judge Morgan, but as the latter is a man of liberal thought, it would be unjust to say of him that he instructed the jury to render a verdict of guilty upon the simple testimony of witnesses that the mediums accepted money for their services, as did Judge Austin.

A liberal man could not have done such a thing, but we could expect no other from one who was controlled by his theological bias.

The Metaphysical Magazine for January is on our desk, and among its contents we note the following, which will be of interest to our readers: Jainism, and Occultism and Christianity. This magazine has been reduced in price to \$1.00 per year, 10c a copy. Published at 110 West 32nd St., New York.

Postage Stamps may be sent to this office only for fractions of a dollar.

REAL WORTH.

Mine be the real honest truth,
Unvarnished, pure and free
From subtle fraud, or art, or guile,
Or fulsome flattery;
A voice that's eloquent in praise—
In argument sincere,
An earnest zeal for all that's good,
For others' woes a tear.

It matters little for the charms
That fascinate awhile—
The thrill that follows after praise,
The sunshine of its smile—
The glory of a world's applause
An echo scarce will bear,
Fame will find more honored brows
Her laurel wreaths to bear.

EMILIE CLARE.

**Feed the Hungry.**

Brother and sister Spiritualists who are able to take and pay for the PHILOSOPHICAL JOURNAL, should consider yourselves well off, for there are those who hunger for the gospel truths proclaimed through the JOURNAL, but are not able to live above want, and pay for the paper. There are some, also, who are not privileged with meeting Spiritualists, either publicly or privately, and are debarred from free and social communion with such, and from the benefits of inspirational lectures and other phases of mediumship.

For such, the JOURNAL is a great boon, and any who are able to donate a dollar (more or less) should think it a worthy act to do so. For this object the "Colonel Hopkins Fund" was established, and I am sorry to see that the demand for help has been greater than the supply, leaving our editor in the "gap" for \$14.

Come, let us join, and we'll soon lift that burden (which is heavy to one, but would be light to the many). Let us overflow that Fund, so that other starving, yet worthy souls shall be fed and made happy. This balance was struck on the last of the old year, and we hope something may have been paid on it, but fear not much; so I here-with add my mite, hoping that others will do likewise, knowing that "the poor (who need sympathy and help) we have always with us," and we will not miss a little once in a while; and so may the blessing of Heaven rest on every donor to the "Col. Hopkins Fund."

R. B. D.

Moses Hull is holding meetings in Big Run, Pa., where no Spiritualist meetings were ever held before. He says that the interest and audiences are both immense. People are hungry for the truth.

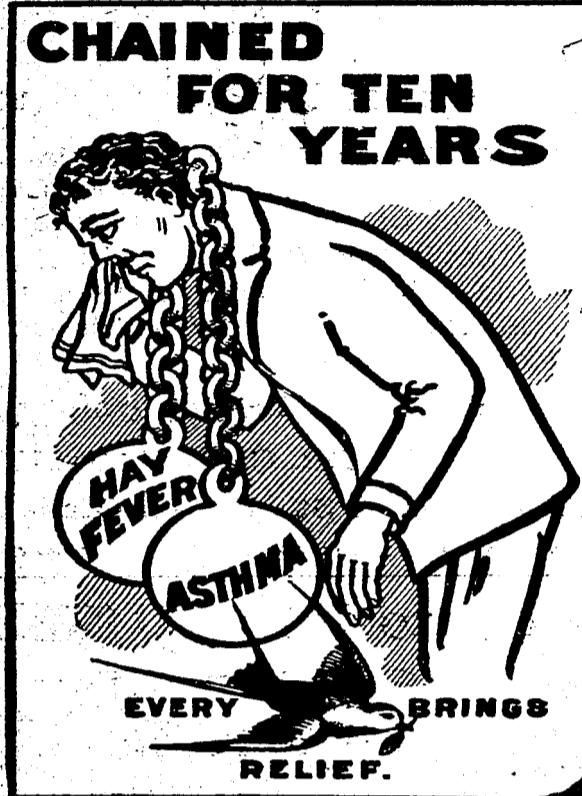
J. Frank Baxter, through December, 1901, labored with very gratifying results to both Spiritualists and the public in Worcester, Mass., under the auspices of the First Association; lectures marked and timely; spirit demonstrations noteworthy and weighty, and the large Sunday-evening audiences much interested and enthused.

ETERNAL LIFE,
By Rev. Minot J. Savage, pastor of the Church of the Messiah, New York. 10 cents. This famous sermon is calculated to inspire a demand for scientific demonstration of the continuity of life. It cannot fail to awaken an interest in any thoughtful mind. It should be scattered everywhere, and for this purpose 10 copies will be sent postpaid for 50 cents.

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REV. DR. MORRIS WECHSLER,
Rabbi of the Cong. B'nai Israel.

NEW YORK, Jan. 3, 1901.

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II	Earth	April 19 to May 20	
III	Air	May 20 to June 21	
IV	Water	June 21 to July 22	
V	Fire	July 22 to Aug. 23	
VI	Earth	Aug. 23 to Sept. 22	
VII	Air	Sept. 22 to Oct. 23	
VIII	Water	Oct. 23 to Nov. 22	
IX	Fire	Nov. 22 to Dec. 21	
X	Earth	Dec. 21 to Jan. 20	
XI	Air	Jan. 20 to Feb. 19	
XII	Water	Feb. 19 to March 20	

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Rabbi of the Cong. B'nai Israel.

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AVON SPRINGS, N. Y., Feb. 1, 1901.

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NEW YORK, Jan. 3, 1901.

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O. D. PHELPS, M. D.

NEW YORK, Jan. 3, 1901.

DR. MORRIS WECHSLER.

NEW YORK, Jan. 3, 1901.

THE DYING POLICEMAN.

Come sit with me, nurse, this afternoon!
I'll tell of a past time lighter, [June,
When zephyrs toyed with the roses of
When rippling hope sang a pleasant tune,
My heart beat time to its magic rune,
And life with each morn grew brighter.
A maid I knew who was fair to me—
(Say, nurse, has the air grown colder?)
Whose golden locks were a joy to see,
Whose violet eyes were a mystery,
Whose dimples held tryst with witchery.
I ever in dreams beheld her.
Afar I came o'er the wide, wild sea—
(Nurse, fan once again the embers—)
And made a home on the west-land free,
Where the plowman whistled along the
sea.
And I with will worked right merrily;
Bright days one can well remember.
At length there were days of threatening
mien.
That weighed like a clanking fetter.
Down, down in the deep sea's surging
green.
A steamer sank, and not one was seen
To tell the fate of the "Ocean Queen,"
And with her my hoped-for letter.
Oh, restless hours! when my heart was
sick.
And lifted the cloud-mists never—
In city life where the crime was thick
I wore the blue and carried the stick,
Knew every kind of human trick,
And little of great endeavor.
As lone I walked my beat one night
'Neath towering church-spires slender,
An object chilled my blood at sight—
A woman's face unearthly white
Shocked even me with nervous fright—
Too late kind help to render.
Up in the steel-blue wintry sky
Old Orion hanging ever—
His starry belt had caught my eye
As on the night of that good-bye
When parted were my love and I.
Oh, ties that none can sever!
My winged thought took airy flight—
I hummed an old tune over.
Fond memories full of sweet delight
Came trooping back that Winter's night
And reproduced a vision bright
Of her, and I the rover.
Ah, nurse! stir well the fire again;
Is this the death wave's shiver?
The dead one's face?"—Twas Linda's,
then.
The story old: betrayed of men—
A broken heart in that hour when
She crossed Death's welcome river.
Her bosom held a crumpled note
And locket-guarded picture:
My own—the very last I wrote.
As thoughts shape and before me float
Or night-birds' scream of fearful note,
Comes now her every feature.
Of poison?—Yes, I love her still.
"Twas life's wild, fitful fever:
And by and by, through God's good will,
Her spirit healed by love's true skill,
We'll meet again freed from all ill.
Where none can e'er deceive her.
Sit nearer, nurse! You do not hear—
Ah, colder grows the weather.
Or is Death's rolling flood so near?—
Oh, who will drop for me a tear,
And place a flower upon my bier?
I have no kin whatever.
* * * * *
Around the quiet mouth there grew
A smile most sweetly tender,
While gently beamed his eye of blue
As if an angel looking through
Should strive to say: "Be nobly true—
The good alone remember."

The pale lips stayed the words he'd speak;
Dim grew his failing vision;
The lashes drooped on sunken cheek:
The white hands folded, limp and weak,
A soul in the Beyond, to seek
The heights o'er fields elysian.
MARY KELSEY BOOZER.

Letter from Philadelphia, Pa.

To THE EDITOR:

I am enjoying my stay in this City of Brotherly Love every day. My efforts are crowned with success. With the Sundays of this month I shall have concluded a three months' work as speaker and test medium for the First Association of Spiritualists of Philadelphia.

This is certainly the banner society of Philadelphia. Their efforts are for a solid basis and a practical building up of our Cause from an intellectual and spiritual standpoint, recognizing the educational in all forms through which

an avenue of light may reach the understanding of all who are seekers after the truth. They have many veteran workers among them still, although many have joined the majority and are working from that brighter world in the beyond.

Captain Keffer, the veteran Spiritualist, for many years has served most faithfully the Cause here. He is now the president; Mr. F. Morell is the secretary.

The Sunflower Club and the Children's Progressive Lyceum are auxiliaries to this Association, and are doing a praiseworthy work for the good of our Cause, giving entertainments and providing select instrumental and vocal music, which is essential to the success of any society.

Professor Bacon is chorister and organist, with a score of young people under his training, and leads the congregational singing. Then with solos, duets and quartets for changes, all monotony is swallowed up in variety, classical and enchanting.

During the month of February I am to lecture and give platform tests for the First Spiritualists' Unity Society of Elmira, N. Y., which I helped to organize last November. They are already talking about getting a Temple of their own and are earnest and active.

During March I officiate for the First Spiritualists' Church of Indianapolis.

MRS. MARY C. VON KANZLER.

"The Romance of the Red Star," advertised on page 6, is as interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

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The PHILOSOPHICAL JOURNAL is not discontinued to subscribers at the expiration of the time paid for, unless we are requested to do so.

Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mr. H. C. McClure, we learn, is quite ill at Los Angeles with la grippe. We hope he may soon recover, with the careful nursing of Mrs. Scott-Briggs.

Mme. Young gave convincing tests last Sunday at 605 McAllister St., after the lecture by Mrs. Seal. The hall was well filled.

The Hermetic Brotherhood held its monthly social at its parlors, 509 Van Ness Ave., Thursday evening, Jan. 23. Notwithstanding the threatening weather, between 40 and 50 were present. The hours passed speedily and happily with music by Mesdames Rogers, Weld and Germaine; recitations, readings and impromptu charades by the young people. One of the incidents of the evening was a reading of a letter from the Philippines by Mrs. E. A. Cotton. She is far beyond the point where spectacles are generally used, but she read easily and fluently with her still natural eyesight. Everybody voted it a pleasant evening within doors, no matter what the weather clerk was doing. COR.

Mrs. Eberhardt's readings and spirit messages at 3250 22nd St. last Sunday were well received.

The Progressive Spiritualists held their usual Sunday evening service in Occidental Hall. Mrs. R. S. Lillie, their speaker, took for her subject, "The World Moves." Because of the near approach of the birthday of Thomas Paine, his life and work as a lever in the world-moving process, laid the foundation of the lecture. It was an eloquent appeal to Spiritualists to "keep it moving." The speaker reviewed the process by which Modern Spiritualism has kept the world of liberal thought moving in the right direction. Liberal thinkers who neglect this opportunity for an intellectual treat have only themselves to blame. But the ship of progress moves on, and they are carried along, whether they will or not.

Henry Harrison Brown had his usual pleasant audience in Odd Fellows' Building last Sunday evening. His theme was "Concentration," and he illustrated it by several good "subjects," paying considerable attention to Trance and Clairvoyance, illustrating both these, artificially producing them. Next Sunday evening his theme will be, "Evolution, but no Progress." Meeting free.

Mr. and Mrs. B. F. Small have moved to 1005 Powell St., corner of Clay. We are glad to be able to report that Mr. Small is improving in health, and expects soon to be at his post of duty in the Custom House.

San Diego, Cal.—The Spiritualists of San Diego, Cal., united in celebrating Paine Anniversary, Jan. 26, at Lafayette Hall, by an all-day meeting and basket dinner. Col. Dryden, Mrs. Lily Thiebaud, lecturers of the San Diego societies; Mrs. Muller of National City, Mrs. Morrow of Chula Vista, and other mediums, occupied the forenoon session with addresses and messages. Lyceum in the afternoon. In the evening there were addresses by Mrs. Lily M. Thiebaud and Col. Dryden. Special music was arranged by Mrs. Clara Beck.

Mediums' Protective Association.—Important business in relation to the arrest of mediums in Los Angeles, who are members of this Association, will be brought before the Board of Directors at their next meeting, Saturday, Feb. 8. It is desired that the members of the Association attend the meeting, and confer with the Board upon the matter. J. T. ROBERTS, Sec.

The Case of Dr. and Mrs. Chesbro, who represent the cause of Spiritualism in the State of California, came up before the Superior Court of Los Angeles on Jan. 25, but owing to the illness of their lawyer, was laid over until Feb. 1 at 10 a.m. Don't forget, Spiritualists of California, that money is needed to carry this through. Send in your donations, large or small, and a receipt will be given you. This does not mean people of Los Angeles only, but the whole State. Send to Dr. Geo. E. Chesbro, 441½ So. Spring St. Yours for the Cause. MRS. M. E. GILLILAND-HOWE.

Oakland.—Mrs. Anna L. Gillespie gave her farewell lecture at Fraternal Hall on Sunday afternoon, Jan. 26, and was greeted by a very large and well-pleased audience, who unanimously expressed the desire that her absence may be for a short time only.

Mrs. Cowell occupied the platform in the evening, and notwithstanding the inclemency of the weather, the hall was filled to overflowing, and the audience thoroughly enjoyed the remarkable messages given through her organism. Prof. Cole discoursed sweet music from the violin.

Sunday, Feb. 2, at 2:30, memorial services will be held in honor of Alfred Cridge and other Spiritualists who have recently passed to the better life. Mrs. Cowell will occupy the platform at 7:30. T. E.

At the Home of the Sisterhood of the Western Links, 1726 O'Farrell St., San Francisco, Prof. Chas. Dawbarn, on Sunday last, addressed a large and deeply-interested audience on "The Religion of Science." He handles the subject in his usually profound and exhaustive way, and gave those present much matter for new thought.

Prof. Dawbarn stands well to the front as a leader in the progressive, scientific thought of the new century. At the close of the lecture many questions were asked and answered, after which, in response to an invitation from the chair, Mr. Henry Harrison Brown gave a little talk which was highly appreciated. Mr. Brown will speak on Sunday next at the same place at 1:30; subject, "Vibration."

Mrs. C. J. Meyer gave some very excellent tests last Sunday at 335 McAllister St., San Francisco, to an appreciative audience.

A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



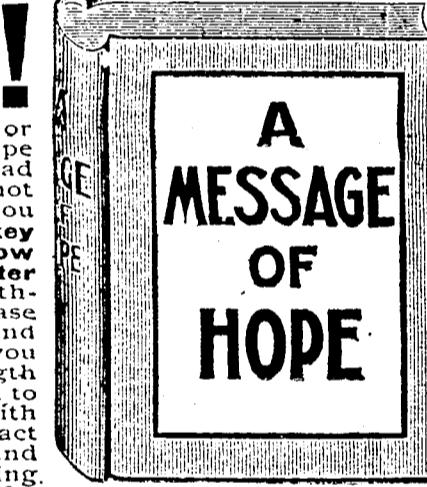
J. M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that **any one can take it in their own home without detention from their business**. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are **able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies**. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalamazoo, who was completely cured of cancer of the breast, writes: "I am now in perfect health and have had no trouble since leaving Pittsburgh, Pa., after a Fifteen and a Half month's stay in the city, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. John C. Jones of Toledo, Ohio, writes: "I am now in perfect health and have not felt anything since I began to use your treatment. I have had asthma two years ago and I have not felt anything since. I recommend you to all suffering humanity." F. Villiers of 902 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my asthma, and had given up all hope of ever getting well again. I had been to the best physicians in Chicago, but had about two months to live. As last chance I wrote for your treatment and you sent me a case of salivation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. **It will give you the key to this GRAND TREATMENT and explains fully how thousands of chronic sufferers are being cured**. If you will tell us your trouble, if you will write them a plain truthful letter about your condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case, and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you exactly what your case is capable of, and will give you their services in diagnosing and advising **ABSOLUTELY WITHOUT COST**. Write them at once for their opinion on your case and their grand book, entitled "A Message of Hope." Address DR. PEEBLES INSTITUTE OF HEALTH, Dept. Battle Creek, Mich.



Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

Before announced \$35.00
R. B. Dickie 1.00
Mrs. Blanche S. Davis50
Deficit, Dec. 31, 1901, \$14.20.

Prof. Geo. F. Perkins writes: "I neglected last week to inform you of my change from San Francisco, Mrs. Perkins being not able, nor myself equal, to keeping two sets of rooms. We have moved, for a time, back to Dimond (Upper Forest Vale), where I hope Mrs. Perkins will recover her strength during which time I will give readings by mail, from articles or date of birth. All mail and money orders will reach us at Dimond, Alameda Co., Calif."

The Sunflower League, at its December meeting, passed resolution that in future the business meetings would be followed by social events and under the centering energy of the committee, consisting of Mrs. Shriner as chairman, and ably assisted by Mrs. Lillie and Dr. Hopkins.

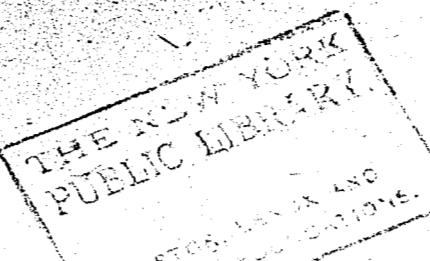
Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Our Telephone number has been changed. See notice in the first column of this page.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

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Feb 11 1862

EVERY SATURDAY.



PRICE FIVE CENTS.

THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 39. { T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 8, 1902.

{ 1439 Market-st. Between 10 & 11th-Sts. } NO. 6.

IF WE BUT KNEW.

Could we but draw the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin;
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

Ah, we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good—
Oh, we'd love each other better
If we only understood. M.E.B.

were heeded and continue their oppositions.

Seldom anything comes to me in sound or words, but the very soul-feeling and thoughts.

C. H. GREEN, Fall River, Wis.

A Beautiful Vision.

On the evening of Dec. 16, 1901, while in a perfectly normal state of mind and body, I saw what to me seems to have been a remarkable vision in the heavens, mostly in the northwest, which I make known in hopes that some of the wiseacres may be able to interpret it, as I believe it portends something universal in which the nations of the earth are to figure in the year 1918.

I saw with the natural eyes what seemed to be the banners or flags of all nations of earth suspended, as it were, in the clear heavens, by cords, or lines. The whole heavens seemed to be dense with the beautiful national emblems, among

which Old Glory occupied the position of prominence in the galaxy of splendor, which was the head of the column, or center around which the other emblems were positioned in proper order, some of them appearing so low as to almost touch the earth in the northwest horizon. These emblems were very beautiful in their individual selves, and gorgeous and splendid in their collective capacity.

As I was beholding these emblems, in wonder as to the true meaning of all this display, I turned slightly to the southeast and saw there a splendid train of cars, drawn by steam, moving rapidly through the air. The train seemed to be moving towards the southwest. It entered a bridge and was lost to view thereafter. In the midst of the vision I saw clearly the date, 1918, with no figures nor words about it, only the gray heavens for a background.

R. W. BOWMAN.

Interesting Experiences.

F. N. BLACKMAN.

Everyone who has had experience with children subject to croup know too well that the cough is a never-to-be-forgotten sound, as I have found out by many an anxious hour, when the life of a child, like the sword of Damocles, seemed for a time to hang by a hair.

"A Warning Vision," in the JOURNAL of Jan. 25, brings to mind one more experience in my life. In 1864 I was employed away from home, and had retired one night, when I was startled by hearing this, to me, terrifying croupy cough. I knew it did not come from anyone in the house, and as I remained awake for a time wondering, a loud rap came on my door. It proved to be a messenger with a dispatch from my wife requesting me to come home immediately, as one of my children was dangerously ill. Just at this time the railroads were blockaded by snow (I was in Wisconsin), and no cars running, my only show was a resort to the livery stable, with little hope from them, considering the condition of the highways. My application for a team was met by a prompt refusal. As fate would have it, the owner of the stable had buried a child that day, and when I explained why I was so anxious for a team, a way was soon found to his heart, as well as to my pocket.

After a 16-mile drive through snow and drifts, I arrived home and found a sick child, and its cough was exactly like what I heard in my room as above related.

On my return a few days later I told my experience to a Baptist minister I met on the train, and he said he had no doubt about that warning sound. He also told me similar experiences in his own life. The churches are full of Spiritualists who do not know themselves, and would resent the imputation, as the following will show:

Soon after the death of my wife, as mentioned in a late JOURNAL, I went to the cemetery to place flowers on her grave, when I met the widow of Mr. G—, and she remarked as she placed flowers on her husband's grave: "I believe Mr. G— hears what I say and sees what I do."

I replied: "You are a Spiritualist."

"Oh, no! I do not see why with my belief as a Baptist the spirit of my husband can not return to earth; I do not believe Heaven is a locality."

"Does not the Bible tell us that an angel took a reed and measured the length, breadth and height of Heaven; is not that a locality?"

BORDERLAND

Visions and Dreams.

Just before our regiment left Jaynesville, Miss. (I was home on furlough) it was said that we were going to Tennessee. At home I dreamed I saw that we would go to St. Louis, Leavenworth and the South. I always saw things as though I was present.

At Kane Hill, Ark., we were rear guard; the "Rebs" were routed and we were dismounted. Going through the timber, back of the school building I saw a pool of blood and noticed a stream from it. I put my finger in the blood and it was still warm. Then I remembered everything in my dream and this caused me to look up, and I saw a hole had been made through it some ten feet from the ground where I was standing, and turning my eyes to the school building, I saw a similar hole, made probably by a shot from our Armstrong guns, and this I also saw in my dream. I saw the town and all the country over which we traversed. I saw the regiment, after the war, returning from Leavenworth, Kan., better than anyone could see who was present, everything being so perfect.

I saw the landing of the Pilgrims at Plymouth. The ladies stayed on the "Mayflower" all Winter, the Indians watching them from far-off hills. The Indians had a premonition of their coming fate. They cried to the Great Spirit to help them destroy their dreaded enemy. The whites learned this and buried their dead in the night, so that the Indians would not take courage and think their prayers

Specimen of Spirit Writing.

Showing the same words as copied by Mrs. Sara A. Underwood.

Truth
Second spell
This - What is often highest truths?
Love

In regard to something we disputed this was written

Take eyes and move - Copy by S.A.U.

A man and a woman are here who wish to speak to you
Copy by S.A.U.

The foregoing are samples of the spirit-writing which came through Mrs. Sara A. Underwood, as shown in her excellent volume, which should be read by every searcher after Truth. For sale at this office. Cloth bound, \$1.00; postage, 10 cents. In paper covers, 50c; postage, 7c.

That was some 8 years ago; the question is not answered yet.

Concomitant to the above is the following: A lawyer friend of mine who was a recent convert to Spiritualism, asked me to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL, as it was called at that time, stating that it was an advocate of the Spiritual Philosophy. I had often known ministers and others to throw mud at Spiritualists, and thought it was smart, grand! So, parrot-like, I repeated what I had heard, at the same time telling my own belief. My friend listened patiently until I had run down, when he replied: "Why, Blackman, you are a Spiritualist, and are such a monumental (or words to that effect) fool that you don't know it. Subscribe for this paper and see if I am not right."

His answer pleased me and I gave him a subscription for three months, with the result that I kept on taking it. He told me the truth. That is part of "How I became a Spiritualist." There are thousands—yes, tens of thousands—in and out of the churches that are in the same mental darkness. The great question is: How can they be made to receive the light?

San Francisco, Cal.

An Interesting Seance.

JEANETTE W. CRAWFORD.

Being in San Francisco lately, I was invited to attend the services given in honor of the Angel of the Sun Order of Light, namely: Mother Sadie 3,000 years in the Sphere of Light.

On the 27th of each month this Egyptian Spirit makes her transit to Earth, materializing from the cabinet of Mr. C. V. Miller at his residence.

In this home of the Soul the arisen, purified, soul-sainted mother of the Sun Order of Light, makes radiant her expression of Life. The Seance Chapel, with its 75 occupied seats, revealed that more lay in expectancy, inasmuch as it bespoke communion between the world of Art seen, and Art unseen; for if one is filled with greatness in viewing the works of master minds of the past, there presents a vaster greatness in realizing that which becomes of present value and future security in meeting face to face the so-called "departed;" those whom we loved and still love, living to aid and encourage the life mortal in the ascending steps toward a higher use and purpose of the gifts of the Spirit.

No church could present such an atmosphere of holy influence as does this Seance Chapel. The walls are hung with emblems of the promise of Immortality for those who live under the influences of such as teach and prove the truth of angel visitations. It is a sphere of Angeldom. At one end of the Chapel is stationed the cabinet hung with heavy black drapery. It has three divisions—openings, serving the exit of as many forms at one time, which was several times verified during the seance. Upwards of 50 forms appeared. Among the many were Effie Dean, a character in Scott's novels; Lillian Roberts, daughter of Jonathan Roberts, former editor of the journal, *Mind and Matter*; Cleopatra, appearing in great brilliancy. Coming toward the highly cultured audience, she expressed these words: "Such demonstrations as manifested in this cabinet are the duplicates of the Egyptian

religion; the miracles of the Egyptian were made manifest only by materialization."

The three Fox Sisters appeared together in strength and verification of the fact that in Truth they were the children instruments of the angel-world, whose manifestations staggered the minds of the past, and to-day they could revisit the earth, still proving the truth of the past, present and future. Many were the expressions of friends to those assembled, conversing audibly, giving absolute proof of their identity, and great help to their kin of earth.

Zena, an Egyptian belonging to the temple of the Sun's Order of Light, revealed her wonderful powers in her dual role of sacred song and dance, adjusting the musical plates of the Regina under her great power of materialized holding. Three times the illumination of Mother Sadie appeared. In the brilliant Light she held the Egyptian Cross to the view of every one present. This cross had not the appearance of the Crucifix, but rather expressed many forms under millions of scintillating rays, symbolizing that Light which leads out of darkness.

With blessings for humanity, the Angel of the Sun's Order of Light appeared; with blessings she departed. Bless this Angel of Light that visits the Earth—bringing power, peace and knowledge to humanity. Oh, that all would dedicate life and life's lessons anew on every 27th day of each month in communion with this Order of Light, that its rays might be reflected upon the throne of Reason and the door of Conscience.

San Jose, Cal.

What is the Soul?

LIZZIE DUCKER LYNESS.

In the JOURNAL of Dec. 7 a question was asked by "Enquirer" concerning the terms "soul" and "spirit." In the following number I was pleased to read an article by Dr. Phelon on the subject, whose views, I find, are quite similar to my own. I had thought long and deeply on the subject, and suddenly it flashed upon me like a ray of light, and I have given it from the rostrum many times, but as the question was raised in the PHILOSOPHICAL JOURNAL, I take pleasure in giving it for the benefit of its readers.

"Spirit" is the one same source from which all manifestations proceed; in its oneness it is that which we call God, and—

The spirit of God is everywhere, And the life of all is one, From the wing of the gnat and the hum of the bee To the central fires of the sun.

Now, each one of us is an individualized entity, an expression of that Infinite Oneness; but that which we call "I," the ego, that is the soul which we have been building in all the ages since we started out as separate entities. The soul is the concentrated extract, so to speak, the essence of the collection of experiences through which we have passed.

When we "return to the Father's house" is when we realize our oneness, when the soul recognizes its kinship with the "inter-soul" (to use Dr. Babbitt's expressive definition) of the Universe when we have grown to the plane whereon the Christ stood, who said: "The Father and I are one." The soul is the conscious, thinking, intelligent part, and it grows ever

stronger and stronger, as we utilize our experiences, questioning, pondering over them, finding out by analyzing them what has been good, i. e., constructive, healthful, exhilarating, giving us power, making us a positive entity; and thus avoid again passing through those experiences which have proven themselves destructive, iconoclastic in their effects.

Intuition is a soul sense, just as seeing and feeling are physical senses; it is the first faint gleam of the dawn of the consciousness of our oneness with Omnipotence, the All-knower. Were our intuition keen enough, we would never make a mistake, for, reaching out with that soul-sense toward Infinite Wisdom, Understanding and Knowledge, we would come into touch with the All-knower, and vibrating in harmony with Him, our lives could not be discordant; there could be no false notes struck.

This soul has been ever in process of buildment—indeed, that must have been the very purpose for which we were started out as individualized entities, to build a soul, for the soul is the ego, the individual, the man; storm and struggle, and doubt, darkness and battle hedge our pathway on either side; but out of all this conflict we are evolving a soul that is growing more and more powerful, more and more luminous as it overcomes, and life, continuous life, is still before us, replete to overflowing with infinite possibilities throughout the interminable cycles of time, in the endless years of futurity.

Memory is the power of the soul to call up from the sequestered chambers of its being, the experiences that are stored therein.

The soul grows and expands by adding to its experiences; it unfolds by its power of expressing that which is within it. Emotion is the activity of the spirit stirring up the soul and awaking to life the experiences within its storehouse.

Will is an attribute of spirit, and is simply the concentering of power on any given object, and power is strength in action; so "I will be what I will to be" is no passing fancy, no idle jest.

A man weakened by excesses cannot rise above the awful weights that oppress him." "Your body is the temple of the Holy Spirit," then let us cleanse the temple and drive out the lusts of appetite that weaken. We are composed of so many elements, and every atom in our bodies, and likewise our souls, is an intelligent thing, and as we are built up of so many different elements, each atom is clamoring for more of its own kind, and so there is always war going on in our kingdom; we are forever reaching out after so many different things, our desires go out in so many different directions, that we are constantly being weakened by the steady, persistent craving going out from our entire being. Let us call in our forces, master those cravings by our own indomitable will power, get self-centered, look out in every direction, but crave nothing, find out what we really need, and then go on building, calling into our being only those elements that are pure, strengthening, upbuilding, and oh, how strong, and pure we will grow; how luminous; what generators of light in this dark world.

What are we getting out of life? Is it worth living? What are we building into our soul-structure? Experiences that will shed a

blessed, sweet fragrance about us, making our life a thing of joy and beauty, and a source of blessing and strength and uplift to our fellows? Or are we careless, going along haphazard, taking in any experience we happen to brush against, being a magnet for everything instead of holding ourselves positive, and making only that which is helpful and good, our very, very own, keeping along our own highway, not being contaminated by that which is polluting, keeping an impervious exterior to everything we do not want to make a part of ourselves, saying to all that is not conducive to our upbuilding: "Stand aside and let me pass; I am going on to the goal, and I cannot carry weights that will impede my progress. I will build into my life, my being, my soul, only the purest substance, that which will never need to be eliminated, that which will stand the test of fire, the consuming fire of the spirit, by which all things must be tried."

How naked and poverty-stricken and bare will some poor souls be, when the dross is burned away. It is no wonder there are so many earth-bound spirits, clothed upon still with gross materiality. Why, there would be scarcely enough left of them to make a shadow, if only the spiritual, the pure, the good, were left of them, for there is so little of it builded into their souls.

Let us each stand and look within, face ourselves, turn our pitiless gaze inward, direct it upon the soul, look unflinchingly upon it, show no sympathy, and when we have looked it through, ask the Infinite Spirit of Love to direct its all-consuming fire upon it, and burn out all that we would see eliminated therefrom, no matter how little is left; perhaps it may be a very poor, small soul we will see after the fire has done its work, but at least it will be clean, purged of the dross, sanctified, purified, and oh, how strong, for it is not adulterated with any admixture of earthiness, and then its elements are like to the purest steel, and what a strong magnet it will be to attract only the purest and best to itself, and oh, how fast we will grow—what strong souls we will become; it is the earthiness within us that weakens us. We are attracted by the earthly elements within us to all that is earthly outside of us; but with what a steady, bright flame would we burn, if the oil (spirit), wick (soul) and lamp (body) were all clean and unadulterated, even as the spirit always is; but now, how muddy we are, how dimly we shine. Let us forthwith cleanse ourselves, that we may be a light unto the world, ever remembering that from hearts of fire and brains of flame, words of living light are evolved and sent forth on their mission, winged messengers of love and truth.

Arroyo Grande, Cal.

What is Law?

ARTHUR F. MILTON.

If we follow the logical sequence of known facts we will most likely conclude that law is intelligence pure and simple. Consciousness is implied.

Science will probably not admit this; but science omits the main factor in its investigation of law, which is man himself—the source of all knowledge and understanding. To ignore the source in this

respect is like trying to read before knowing the alphabet.

What we know of self we know of law, for it is self-knowledge that brings us within reach of the law that created us—from which we evolved.

The best comprehension we can obtain of a fact is to study the fact itself; for what we are in miniature nature is as a whole—the effect proving the cause. As man is conscious, nature is.

We know that nature is absolutely active. We also know that love is nothing unless in operation. As love is conscious and influenced for good, does it not suggest that law may be love as we experience it in small measure? And as the investigation of a fact is the best method of studying it, does it not suggest to be that fact is a method of understanding it?

Realization lies in the feeling, whatever the issue, and to feel is to know. Does science pursue this method of investigation?

As the infant finds as much nourishment in its mother's love as it does from the food it receives at her breast, so nature feeds the soul with love. It is to the soul what food is to the body—its life-principle—and he who realizes this knows what law is.

Man's longing for happiness exemplifies this. He feeds on the love of nature as much as he does on the good things of this life, and he feels its want or need in the same proportion. Thus his struggle for perfection—the soul's intuitive knowledge of attaining it.

Our Human Nature.

J. P. COOKE.

The lacking element with most of us is good nature—a loving, kindly disposition towards mankind. What is a friend? A friend is a man with a heart in his bosom, not merely a circulatory apparatus. Why cannot we live as John G. Whittier lived and died? His last words were: "My love to the world."

The school of adversity is a great school for the development of character. But let us be careful not to sacrifice the sweet humanities, the grateful juices of life. While we recognize the brotherhood of man, and notice the fact that, all in common, we spring from lower and partial conditions, yet as we ascend we add sweeter instincts, deeper humanities. We have the choice to grow deeper into love.

The gold of human life is tried in the fire. The wondrous purification is worth all that it costs. The world of selfishness is a world well lost. When we behold the graceful ornament of pure gold around the neck, or clasping the wrist, or glistening on the bosom, we do not stay to think of the dirty miners, or the sand heaps, or the coarse sieves, or the rinsings in water, or the sulphur baths, or the refining fire.

Holding the Damascus blade in our hands, we forget the black lead crucible, the carbon, the refractory furnace, the black smithy, the hissing of the metal in cold water, the lamp-black and the grease. They have all done their work and are justified. They have produced the steel, when wisely used by the intelligence of man.

If we are content to be human mushrooms, we must also be content to spring up in a night and to vanish in the morning as the heat

of the day comes on. But if we would be like the oak or the elm that will cool the air, shelter the cattle from the sweltering sun, shade the ground, break the force of the wind, save the grass from parching, and the tiny brooklets from drying up, we must stand and take the seasons as they come: the burning sunshine and the freezing cold, the pelting rain, the driving snow and sleet that cuts the face like chips of glass, the blasts from the northern hills. We must be prepared to stand bare in mid-winter, our boughs covered with ice and rattling drearily in the wind, and try to enjoy the crisp sparkle of the sunbeam that makes us glitter but does not keep us warm. But the Summer will come again and again, and man will love the tree that thrives in spite of all.

The children love it and the old men. It is an object of use and beauty in the field. Memories cluster about it! Artists put it in their pictures. Poets put it in their songs, and when it is old it is fenced about and girded up and protected from decay by stays and iron bands. So much men feel that they owe to the trees. So much they owe, indeed, to the sun and wind, shower and sleet, to abundant food, and the cold, naked deprivations that knitted its fiber and sent its roots deep down into the soil for its sustenance. It is the indomitable life of the tree that thus mediates between inorganic nature and animal life, by converting inorganic matter into food by the vital processes; thus we have the conditions on which animal life could be produced and maintained.

This gives animal life. Rational and spiritual life remain as still higher creations. So far we have a series of forces, namely: gravitation, cohesion, chemical affinity, vegetable life, animal life, and man. In this higher life we see the upward and onward steps of creation, taking with it all that was below and adding something at every step. Every particle that coheres also gravitates, and so on up to man, in whom we find a life that is merely animal, and also that higher rational, moral and spiritual life which is peculiar to himself. Everything is carried up, and then something is added. It is not developed from what is below, or caused by it, but added to it until man is reached at the top.

Man, being reached, his life still penetrates deeper and deeper into the mysterious blue of heaven. His soul still looks on and upward, aspiring to the guiding and the guardian love of Heaven. An unknown poet gives us the story in these lines:

If all who hate would love us,
And all our loves were true,
The stars that swing above us
Would brighten in the blue.

If cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while.

If purses would untighten
To meet another's need,
The load we bear would lighten
Above the grave of greed.

If those who whine would whistle
And those who languish laugh,
The rose would rout the thistle,
The grain outrun the chaff.

If hearts were only jolly,
If grieving were forgot,
And tears and melancholy
Were things that now are not—

Then Love would kneel to Duty,
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

Col. de Rochas on Dreams.

B. B. KINGSBURY.

The dream is the subject of some observations by Col. de Rochas on a lecture of one Bergson before the Institute Psychologique at Paris recently, in course of which he criticizes the wise professor of the College of France for his timidity.

He specially objected to his statement that the subjects of dreams were "scenes of youth or infancy which we live over again in all their details."

He has a curious note in regard to suggestions made to be realized in dreams. "I have suggested," he says, "to several subjects to have during the night certain dreams. These dreams have been realized; during the entire night the sleepers have been excited and have talked, according to the statement of persons who were sleeping in the same room. The first time I had forgotten to suggest the remembrance of the dream, so I supposed that the suggestion had not succeeded, but when I had taken that precaution, I was able to hear related next morning very amusing stories, variously ornamented by the imagination of different individuals on the same theme, as, for example, their entry into Paradise. The impression refelt was so lively that one of them confided to me, in accents of regret, the profound sadness experienced by him on awaking, when he was compelled to go to his desk, and leave behind the eternal beautitudes to which he had become so well accustomed."

He instances the case of Varley, the eminent electrician, who had the sensation in a dream of seeing a court and a pile of timber in it and other details which, on awaking in the morning, he found to be exact, though he had not seen them, as he had arrived after dark and did not know that the hotel had a court. This instance, says De Rochas, dispels the argument that only remembrances form the subjects of dreams.

He notices another case of a somnambule of Prof. Notzing of Munich. He asked two gentlemen to suggest to Lisa a dream on a person known to them, and they suggested to the somnambule that she should dream the next night of a certain gentleman, M. F. L., a person whom she had never seen, nor had she seen the place where he lived, and, of course, to succeed, this would require clairvoyance, and that too, of scenes at a distance. This experiment succeeded perfectly, for the next afternoon she went to the house of one of the experimenters and related her dream. She gave an exact description of his personality, his manner of talking, his dress, etc. She had seen him reposing in an easy-chair in front of the villa talked of the view from the roof of the house upon a lake, of the presence of a large, black St. Bernard dog, etc., all of which might possibly be explained by thought-transmission, but she added details in regard to there being several puppies in the house, and of the presence of a lady who did not correspond in description to the wife of M. F. L., who was recognized in a portrait of a lady friend of the family.

All these details were proven to be correct, though some were unknown to the two gentlemen at that time, and showed a knowledge of the past or of the future.

The instance of a somnambule

of Dr. Kerner is given. She would say: "At 11 o'clock it is necessary to wake me, to have certain passes made over the eyes." Dr. Kerner would secretly move the hands of the clock forward so as to make it strike two minutes earlier. The somnambule did not stir, but when the two minutes had elapsed she said to the doctor: "Now it is 11 o'clock; wake me."

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SAN FRANCISCO, FEBRUARY 8, 1902

Prof. Chas. W. Pearson of
the Northwestern University, Chi-
cago, who recently created much
comment by reason of his attacks
on certain parts of the Bible,
caused surprise at the chapel exer-
cises of the university on Jan. 30
by stating that he regretted noth-
ing he had said or written. Sci-
ence is sapping the very founda-
tion of the church creeds and
dogmas.

Illinois.—The fifth annual mass
meeting of Illinois Spiritualists
will be held at Handel Hall, 40
Randolph St., Chicago, morning,
afternoon and evening of Tuesday
and Wednesday, Feb. 18 and 19.
A Good-Will Camp-Fire, in the
same building, will precede it on
Monday evening, Feb. 17.

Mr. Colby has lately been pre-
senting the claims of Spiritualism
in Nanaimo, B. C., and on the
occasion of his birthday, Jan. 13,
a number of his friends met at the
residence of Mr. and Mrs. Geo.
Campbell, Selby street, for the
purpose of giving a pleasant sur-
prise to that gentleman. A varied
and interesting program of amuse-
ments, in which all present par-
ticipated, occupied the greater part
of the evening. Supper was
served at a late hour, and in the
early hours of the morning the
company separated, having thor-
oughly enjoyed the occasion which
brought them together.

During the evening Mr. Colby
was presented with a handsome
dressing-case, and a lengthy ad-
dress, setting forth the apprecia-
tion of his labors in that city by
their presence, and stating that
his presentation of the truth of
spirit return was about the first
that many of them had ever hear-

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Paine Anniversary at San Jose.

An appreciative audience gathered at Sleeper Hall on the evening of Jan. 29 to enjoy the fine program which the Spiritual Union had prepared to commemorate—the 169th anniversary of the birth of the patriot and liberal, Thomas Paine.

Mrs. Annie L. Gillespie was the orator of the evening. In a simple and effective address she eloquently portrayed the life-work of the great liberal. She turned aside from the hero of the day to pay a tribute to that other statesman who was born a century later, and told us how, when Governor of Ohio, William McKinley had defended religious liberty by vetoing the bill to tax mediums and healers.

The program, aside from Mrs. Gillespie's address, consisted of: The opening remarks, in his usual happy style, by the chairman, Wm. Vinter; "The Coming of the King," as sang by Mr. Gillespie, received hearty applause; Mrs. H. L. Bigelow recited in a pleasing manner a poetic "Tribute to Paine," and was followed by extracts from Ingersoll's "Eulogy of Paine," impressively read by H. H. Nichols; Miss Dottie Frost sang in her own inimitable way, "Ain't That a Shame." The enthusiasm of the audience was roused by the patriotic recitation, "Our Stars Forever," given by Mrs. E. B. Marcen. A reading, "Paine and Washington," was Mr. Van Houghtenberg's contribution. The audience was again delighted by one of Mr. Gillespie's songs, "A Memory of Mother," which preceded the address of the evening. As a finale, the audience joined in singing "The Red, White and Blue." A brief social closed a pleasant evening. E.B.M.

Los Angeles Items.

The appeal case of Dr. and Mrs. Chesbro was not called to-day in the County Court. Judge Smith announcing that all appeal cases in his court would be postponed for one week. There is not much probability of an immediate trial, judging from what I have heard, although a speedy decision is much to be desired for many reasons. The wheels of justice revolve with painful slowness and uncertainty in this city and county of the angels.

The Paine-Ingersoll Memorial celebration by the free-thinkers of this city and vicinity on Wednesday evening, Jan. 29, was in some respects unsatisfactory, although some of the features (notably the oration) were of commanding merit. The free-thought people here are now making their fourth attempt to organize a society; but, from all I hear, there is not much prospect of the proposed society having any more than an ephemeral existence. The liberals of Los Angeles are certainly lacking in the power of cohesion.

Socialism of an advanced stripe is making considerable advances among Spiritualists in this city. At a recent Sunday-morning Spiritualist meeting it was boldly announced that "Spiritualism and Socialism are identical in principles, aims and objects;" and this expression met with genuine approval by the audience. While there is no fault to be found by me with the deliverance, still a consistent regard for the "eternal fitness of things" is always in order.

WILLIAM LOVEGROVE, Feb. 1, 1902.

Transition.—The Oakland Spiritual Society, at a special meeting on Jan. 26, 1902, passed the following resolutions:

"A great soul, Alfred Criddle, the eminent publicist and champion of the reform ballot known as proportional representation, and who has been an active Spiritualist for 52 years, and president of this society since its organization, passed to spirit-life on Jan. 13 at the ripe age of 77 years; and be it

"Resolved, That we, in our bereavement and loss, add a tribute of loving words to honor his memory, for his life was one great sermon of love and strenuous work to uplift the people and teach justice and mercy; and be it

"Resolved, That we, as individuals, aim to make our lives 'as pure in our purpose and strong in our strife' to do good works and utter good words as our friend, brother and president did when he was with us in his earthly form.

"Resolved, That these resolutions be spread upon the minutes of the society, and a copy be forwarded to the PHILOSOPHICAL JOURNAL, the *Banner of Light*, the *Progressive Thinker* and the *Light of Truth*." DR. A. L. ASTOR, Sec.

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What would our future be?
Would we be met by angels bright,
And would we welcome be?

And would we hail them with delight,
With smiles upon our faces?
Or would we hide from out of sight,
Because of our own disgraces?

Or will we be forever lost
In depths of dark despair?
Will we be pointed to the cross
Of self-denial there?

Can we no pleasure take below,
Or even give a smile,
For fear that we will have to go
Where all is coarse and vile?

Must we on humble crumbs be fed,
While here we stay on earth,
That we may prize the heavenly bread
And realize its worth?

Will we be lost for what we've done,
Or what we did not do,
Because of sins we did not shun,
Or were good deeds too few?

Will those who delve for earthly gain
And take no thoughts of heaven,
Will they in future writh in pain
And never be forgotten?

Do we not suffer here below
For all we do that's wrong?
'Tis kindly deeds, not empty show,
That tells where we belong.
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Brotherhood and Freedom.

TO THE EDITOR:

The following is in response to the article, "Justice and Right," in the JOURNAL of Jan. 11, 1902:

Though English born, I have voiced through my pen, time and time over, ever since the opening of this campaign of murder and robbery by an imperial monarchy—a boasted world-power against a little republic of peace-loving people, whose only demand is to be allowed to peacably enjoy their independence and the well-earned right of protection of their flag and Fatherland against the encroachment of grasping greed.

And to think of England's poet-laureate, in his latest effusion, appealing to America, the great Republic of the world, to pledge brotherhood with England and England's cause; that the

Stars and stripes and Union Jack
May float mast-high together....

And—

Should need arise, face all the world
And stand or fall together!

Austin is reputed for his inspirations being untimely and unfortunately inapplicable, but I think this time he has surpassed himself. His "cheeky" proposition is enough to make the heavens blush for him, and a voice of protest issue from the bronze lips of the Bartholdi statue. Every lover of liberty is called upon to utter protest, long, loud and deep, by pen or voice, or thought far-reaching against England's tyrant spirit of subjugation or extermination of the Boers.

Though on a sick-bed, I never myself to this call of duty, hoping it may help strengthen the spirit of protest. When England's love of conquest gives place to love for human-wear the world over, then, and not until then, does it become her to appeal to the American Republic for the clasp of the hand fraternal. If she chooses to fulfill the prophecy of Bismarck that "Africa will be the grave of the British Empire," America will

hardly choose to be buried with her.

Land of my birth, why wilt thou destroy thyself? I love thee, but I love humanity more than national ties. "The world is my country," so far as human rights are concerned. England's greatest need to-day is to be saved from herself—from becoming the victim of her own pride and folly.

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Letter from Los Angeles.

WILLIAM LOVEGROVE.

The "test" cases of Dr. and Mrs. Chesbro, the persecuted mediums, came up, on appeal, before the Superior Court of this county, Saturday, Jan. 25; but owing to the absence of Attorney Rogers, one of the counsel in the case, the hearing was postponed until Saturday, Feb. 1. Much sympathy is expressed here for the Chesbros, and efforts are being put forth by Mrs. Gilliland-Howe and others to raise a fund to aid in defraying legal expenses. Your stirring editorial in reference to this case has excited much favorable comment and hearty appreciation.

Mr. John Slater, the test medium, was here when the excitement ran high over the result of the trial of the Chesbros in the local police court. His meeting at Odd Fellows' Hall on Sunday, Jan. 26, was one of convincing power and created a profound impression.

Mr. S. A. Howe gave an interesting lecture Sunday evening, Jan. 26, before the Truth-Seekers' Spiritual Society in memory of Thomas Paine. Memorial services in honor of that truly "grand old man" of free thought and unfettered reason, and of Col. Ingersoll, are in order here just now, there being a "Paine-Ingersoll Memorial," Jan. 29, and the Harmonial Spiritualists' Association held memorial services in its capacious hall on West Fifth St. on Feb. 2. Of both those grand apostles of mental freedom it may truly be said: "They, being dead, yet speak"—and "their works do follow them."

I am happy to hear that Dr. Ravlin, who gave such brilliant lectures at our last annual camp-meeting at Sycamore Grove, has located himself so pleasantly, as announced in the JOURNAL. The doctor's lectures gave great satisfaction on that occasion, and his many admirers and friends here wish him a hearty and fraternal *bon voyage* on the uncertain sea of physical existence.

The man Watson (or Wauston) has been in partial hiding since I last wrote you, and has been sheltered and protected by a lady who professed to know nothing of him or his whereabouts with an unblushing effrontery worthy of the well-known Ananias, and Saphira, "his wife." His last exploit in the confidence line was to order the front parlor of the said lady's residence to be newly papered, "as his mother and sister were about to arrive in Los Angeles," etc., and for this purpose he engaged the services of a Spiritualist paper-hanger, who is yet waiting for his pay. Since that he seems to have gone down to Santa Monica and the beaches, to "work" such of the inhabitants of those places as he can induce to believe his deceptive hard-luck stories. It appears he is a person of many aliases—who goes about to fleece the unwary by the use of any means he may deem fit, to obtain the money from their pockets. Everybody here is pleased that you and our esteemed Bro. Francis did not endorse him, and it is to be devoutly hoped that you may both be spared from becoming the victims of his insidious wiles.

It is announced by circular that the Medium is to be resuscitated, and the first number is to appear here on Feb. 20. Mr. E. M. Carlson will be the publisher.

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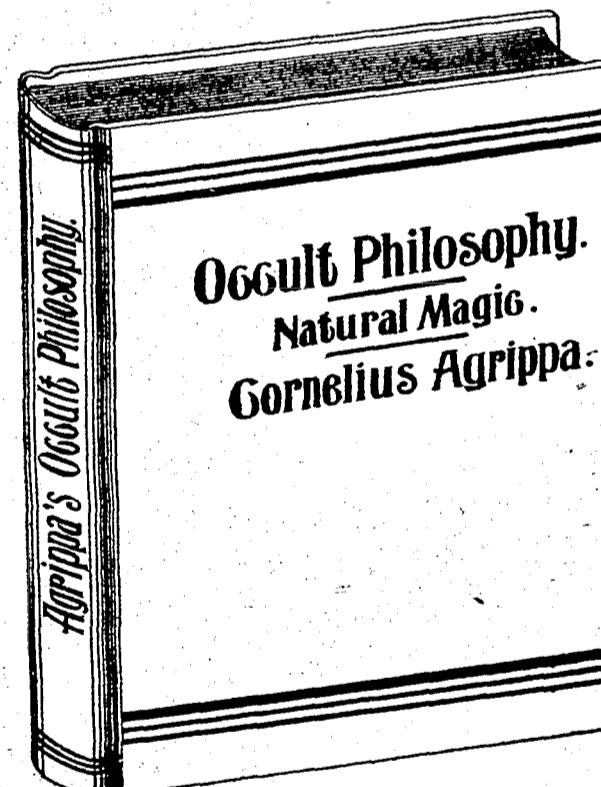
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Society of Progressive Spiritualists meets at 805 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Phenomenal and philosophical demonstrations of the immortality of the soul by Mme. Young and Mrs. Sarah Seal occurred at 805 McAllister St., San Francisco, last Sunday evening.

The Spiritualist Temple Association met last Sunday at Woodman Hall, 521 12th St., Oakland. At 2:30 p.m. there was an interesting conference of local mediums. At 7:30 Dr. Sivartha lectured upon "The Growth of Man" to a large audience. Messages were given by Mrs. A. Smith and Mrs. W. Weir. Solos were rendered by Prof. Vaillant de la Croix, Prof. E. J. Bartholomew and Chas. F. Van Luven.

Copies of the prospectus for the Spiritualist Temple of Oakland are being circulated and subscriptions are coming in quite freely. One gentleman of San Francisco subscribed \$1,000. So the grand work goes on.

CHAS. F. VAN LUVEN.

The Hermetic Brotherhood will hold the first of a series of open meetings on Thursday evening, Feb. 6, at 8 o'clock. Friends of the order and seekers in the fields of New Thought will be welcome. Good music and speakers will be on hand. W. P. PHELOM, M.D., Elder Bro.

Memorial Services in honor of our arisen workers were held at Fraternal Hall, Oakland, last Sunday at 2:30 p.m. Remarks were made by Mrs. Drake, Mrs. Cowell, Miss Dixon, Prof. Allen and others. A letter, dated Chicago, Ill., was read from Mrs. Dr. C. Stewart, regretting her inability to be present in person, and sending greeting and love to her many friends. Music appropriate to the occasion was given by full choir, and the floral display was tasteful and elegant.

Mrs. Cowell gave messages in the evening, and was ably assisted by Miss Dixon, a young medium who gives bright promise of the future.

Sunday, Feb. 9, at 3 p.m., a conference will be held, to be followed with messages by Mrs. Sophia Seip and other local mediums. Mrs. Cowell will occupy the platform in the evening, assisted by Miss Dixon.

Tuesday evening, Feb. 18, a literary entertainment and dance, under the auspices of the different societies, will be held at Fraternal Hall. Tickets, 10c.

T. E.

Mediums' Protective Association.

—Members and officers please bear in mind, important business will come up at the meeting, Saturday evening, Feb. 8, in relation to the arrest of mediums in Los Angeles. The meeting will be held in the headquarters of the State Association, 305 Larkin St. A full attendance of members and officers of the Association is desired.

J. T. ROBERTS, Sec.

Miss Violet Milmore (aged 10 years, 10 months and 10 days) passed to spirit-life, Jan. 26, 1902, and the Children's Progressive Lyceum will miss her bright, lovable presence. Mrs. Lillie officiated at the funeral and with others went to Olivet Cemetery, where the body was buried. Six of the Lyceum girls attended as pall-bearers, carrying bunches of violets, which were cast into the grave. She was very mediumistic and loved the Lyceum, and said before passing over: "I shall be there next Sunday."

Parents and friends, how many of you are willing to devote an hour or two each Sunday to Lyceum work? "The harvest is ready and the laborers are few."

C. H. WADSWORTH.

The Progressive Spiritualists opened their last Sunday evening meeting with a song service, in which the audience joined heartily. Mrs. R. S. Lillie then delivered an eloquent address, taking for her subject questions from the audience: "Is Re-incarnation a truth?" and "Will the spirit of unbelief destroy the churches?" The first question was answered from a scientific standpoint, and to the second question the speaker said: "The churches are doomed! Yes, doomed to discord and bigotry, and accept and teach the truth of spirit communion, and the truths taught by the once-despised Spiritualists." The religion of Thomas Paine was extolled as equal to the Golden Rule.

Dr. J. L. York responded to an invitation and spoke in his usual forcible and logical manner, particularly of the life and work of Thos. Paine. President Rider recited a poem.

The Ladies' Aid Society, of which Mrs. B. F. Small is president, held its usual monthly social and dance at Spiritualists' headquarters, 805 Larkin St., San Francisco, on Friday evening, Jan. 31. The party partook of the nature of a celebration of St. Valentine's day. The commodious quarters of the State Association were crowded. Occidental Hall was given over to the dancers, and the parlor was occupied by a large number of card-players and spectators. Altogether, it was a great success. These parties are held on the last Friday evening of each month.

Valentine Party.—The Sunflower Stock Company (formerly the Sunflower Minstrel Club) will give a Valentine Party in Occidental Hall, on Friday evening, Feb. 7, under the management of Mrs. Jennie Robinson. There will be a musical prelude and social dance, with comic valentine programs. Those who love social card-playing will be accommodated. Remember the place and date: 805 Larkin St., San Francisco, this week, Friday.

Dr. Geo. W. Carey has returned to San Francisco and located at 684 Eddy St., near Hyde, where he will remain for two months. He intends to go to St. Louis in April and remain until after the World's Fair. Dr. Carey has added the "electro-radiator" to his bio-chemical treatment. It is the latest discovery along the line of electro-therapeutics. The Doctor will be pleased to exhibit and explain the radiator to all who call, or he will take it to the home of anyone who has electric light and explain its operations.

A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



J. M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that **any one can take it in their own home without detention from their business**. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are **able to cure the incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies**. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillside, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Toledo, Ohio, writes: "I am almost daily a person around here free of this dreaded disease. Mrs. McClintock of Pittsburgh, Pa., writes: "After five years of treatment with other doctors, I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. William Curtis of Fort, N.Y., writes: "I am not thinking of myself alone, but of thousands of others. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity. Dr. Villiers of 992 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the devil, but my sister, who had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free treatment and you cured me in less than a week. I now feel well again in my stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write to us at once for it will give you the key to this GRAND TREATMENT and **examine full how thousands of chronic sufferers are being cured after giving up all hope**. If you will write them a plain, truthful letter about our condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. **ABSOLUTELY WITHOUT COST.** Write them at once for their opinion on your case and their grand book, entitled "A Message of Hope." Address DR. PEEBLES INSTITUTE OF HEALTH, Dept. B, Battle Creek, Mich.



Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

Before announced \$35.00
R. B. Dickie 1.00
Mrs. Blanche S. Davis50

Deficit, Dec. 31, 1901, \$14.20.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Flowers were read and questioned answered by Mrs. C. J. Meyer last Sunday evening at 385 McAllister St., San Francisco.

Spirit Messages were given by Mrs. Eberhardt last Sunday evening at 3250 22nd St., San Francisco.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

CONFUCIUS.

His Life and Moral Axioms, by Marcus R. K. Wright. The only copy in the English language. For sale at this office. Price, 25 cents. Postage, 2 cents.

The Lyceum Banner.

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. 1s. 6d. per year (40c) post free. Florence House, 36 Canham Street, Euston-road, London, N. W. England.

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VOL. 39. { T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 15, 1902.

{ 1420 Market St. Between 10th & 11th Sts. } NO. 7.

A WISE CONCLUSION.

Could I but step outside of self and for a moment be Where others are and look at this clay form, I then might see What seems to them my glaring faults and straightway face about And move along some better, and— Could I step down from all conceit that makes me think my own The only way to think and speak and act, ah, then alone Could I direct my walk of life and not a failure be, Then might I feel my future home would give some peace to me. Could I look back into myself, entrenched within the clay And scan with perfect wisdom all imperfect points each day, I might arise to heights attained by no one on the earth In knowledge, love and manhood's great and true intrinsic worth. Could I cast off the selfish "me," lift Ego from his cave, No doubt but I could see then why some men this planet crave; No doubt but I could see the cause, and some good reason sense Why just a few can own the earth and round it build a fence. Could I but look through other eyes I might be just as they And seek to crush beneath my feet the weaker in my way; I then might think it right to hoard my money by the cord, Or build fine churches here and there to please a selfish Lord. Were I to have another brain, another tongue and heart; Were I to be another man and play some other part. I might be worse than I am now ten thousand-thousand fold; So let me as I now appear remain—I'm growing old.

DR. T. WILKINS, Chicago, Ill.

BORDERLAND

Dreams of Treasure.

When I was only 7 years old I lived with my parents at a villa in Trieste, Austria. For weeks I had the same dream, although not nightly—namely, that in the night time I found myself at the bottom of the garden in my nightgown, scratching at a little heap of earth, and found copper, silver and gold coins, and suddenly looking up, I found before me, and watching me, the sister of the landlord of the villa, an old, haggard woman. Having dreamed this so often, I naturally related it to my mother, who repeated it to her friends. These friends, who were of a superstitious nature, tried to induce my father to buy the plot of ground in question, but he would not listen to such absurdity, as he was an unbeliever in Spiritualism.

Well, some years later the land-

lord had occasion to build a lodge at the bottom of the garden, and while digging for the foundation a large sum of money in copper, silver and gold coins was discovered. How is it that a mere boy of 7, without any knowledge of the place or of the history of the owners of the grounds should have such a dream, which turned out true?—*Spectator*.

Heard Her Father Call.

That the "dead" can come back to warn the living is believed by the children of Mrs. Christina Binninger, of St. Louis, Mo. Hilda Binninger, 16 years old, says she was awakened by her father's voice early one morning and warned to look after her mother. Only for this warning, the woman would have died from morphine and chloroform, which she had taken with suicidal intent, in order, she says, to join her husband, who was killed several months ago.

According to Hilda, she was awakened by a voice which seemed to call her from a distance. It sounded like that of her father. She struggled against paying attention to it and tried to go to sleep, but the call seemed imperative, and she finally sat up wide awake in response to a more determined call than any. The voice warned her to look out for her mother, and reaching for her, caught her hand, which was cold and clammy. The young girl ran from the house to the home of a neighbor, who summoned a doctor.—*Chicago Inter-Ocean*.

Grandfather Was Living.

Lucy Berkheiser, of Allentown, Pa., had revealed to her in a dream that her grandfather, whom she thought dead, is alive. Ten years ago her father died, and a few months later she heard that her grandfather was also dead. The report was never contradicted.

Several weeks ago she had a dream, in which her father seemed to appear to her and tell her that her grandfather was still living, and that she should write to him. At the suggestion of some friends to whom she related the dream, she wrote to the postmaster at Schuylkill Haven, where she knew Mr. Berkheiser had at one time resided. The letter finally reached the grandfather, and he answered.—*Chicago American*.

Goethe's Prophecy.

A few years ago a translation from Eckerman appeared in the London *Spectator* citing the powers of prophecy exercised by the German philosopher and poet, Goethe, which, in view of the rapid developments now being made in the proposed isthmian canal, are exceedingly apropos. At a dinner in his own house Goethe turned the conversation on Humboldt, and remarked that Humboldt had shown by the river passages into the Gulf of Mexico that a canal might perhaps be cut connecting the gulf with the Pacific Ocean, but that he, Goethe, believed that all this was reserved to a grand spirit of enterprise. He would be astonished if the United States failed to take advantage of such a canal. One may foresee, said he, that that youthful country will have seized upon and people, within 30 or 40 years, even the wide stretches of land beyond the Rocky mountains.

The Pacific Coast abounds in secure harbors and there will arise important commercial towns which will become the intermediaries of a great intercourse between China and the East Indies and the United States. Goethe maintained, however, that the practicability of this commerce could never be attained by the Cape Horn route, and said that it would be absolutely imperative for the United States to effect a cutting between the Gulf of Mexico and the Pacific ocean. "And I am certain that they will achieve that aim. I should like to live to see it."

Referring to the Suez canal, Goethe foresaw its completion, and said: "I should like the English to be in possession of canal of Suez." Remarkable foreshadowings, these, of a mind perhaps the most brilliant of any that ever graced German literature.—*Light of Truth*.

Prejudice cannot affect infinite life, nor change its methods. The Right moves ever onward in its own course, and it uses every stumbling stone thrown in its track for a step in still higher successes.—*Life*.



The Coming of the Loved One.

Letter from Dr. J. M. Peebles.

Stepping aboard the "Sierra" in San Francisco I recalled these words:

Oh, Homeward Bound's a welcome sound,
But outward bound are we,
With swelling gale and rending sail,
And rush of roaring sea.

When the witty Irishman, fond of tramping, was told that a rolling stone gathers no moss, he quickly replied: "Neither does the setting hen gather any fat." Extremes are to be avoided. Oysters neither travel, nor reason, nor love. They exist — simply exist and nothing more. This should never be said of man.

Never do I tire of these beautiful words of the good Quaker poet, Whittier:

I know not where his islands lift their fronded palms in air,
I only know I cannot drift beyond his love and care;
And so beside the silent sea I sit with mullied oar,
Knowing no harm can come to me on ocean or on shore.

Toiling, travelling, foot-weary, and tempest-tossed, by land or by sea, 'tis sweet to consciously, calmly feel that I cannot

Drift beyond his love and care.

Talk not to me of an all-diffusive, gaseous force—of an unconscious, non-intelligent impersonality, misnamed God; but rather of Alfred R. Wallace's "Great Supreme Mind," of Theodore Parker's "Our Father and Our Mother, Too," or of A. J. Davis' "Great Positive Mind of the Univercoelum," embodying life, consciousness, intelligence, purpose, wisdom and love.

WERE YOU SEA-SICK?

Certainly not! Why should I be? I know it is popular, and fashionable to be ill upon the waters, and yet a most foolish fashion. Nothing is more unnecessary than seasickness—nothing more untidy and indelicate in outward expression than the vomiting of nervous seavoyagers. Cease—cease your seasickness and be well. Is not the Ego, the incarnate God within, mightier than the waters of the ocean, greater than the lifting and falling waves? Stand erect, oh, mortals, dare the winds, defy the mad tossing waves, and say: "I am well. It is the waters that roll and toss, not I. It is the ocean that is sick and troubled, not I."

WHY TRAVEL?

"Why do I travel so much, crossing continents and stormy seas?" I am often asked.

Why do you, oh, questioner, travel so little? What are we here vested in mortality for, unless to see, to investigate, to experience, to analyze, to speak a friendly word, and extend to thousands the helping hand? Why not magnetically girdle the globe, giving off brotherhood thoughts and cordial hand shakes to all races and tribes; and so, the more deeply, practically intensify the doctrines of fraternity and human solidarity? God's stars rise and set, and sparkle alike in the land of the north star and the southern cross, and His sun sheds its shimmering rays alike upon Americans, Australians, Occidentals and Orientals. All are brothers, and castes whether based upon blood, or gold in Calcutta, London, or New York, are curses. It was the sumptuously-faring miser in the parable of old that lifted up his eyes, being in torment, and not Lazarus at the gate.

RACIAL BLENDING OF PEOPLES.

For the first few days out from the shore the steamer passengers spend their time in looking alternately at the ocean and at each other. Later they smile, become cautiously acquainted, and then gravitate into little cliques and social clans. A Methodist minister on board, Rev. Mr. Pearson, bound for Honolulu, was a happy make-up of volubility, eloquence and ecclesiastical impudence. Invited to preach on a Sunday, he did not have the good grace to invite an English clergyman present to take any part in the religious exercises. Given the power, and there would be little difference in liberality between Methodist, English, and Roman Catholic bishops. Each would delight to reign and rule supreme in the religious realm. Bishops and priests need careful watching....

These blendings of nationalities on steamers and journeys the wide world over are socially stimulating and mentally broadening. If we go back to the pages of history, we find the ancient Briton blending with the Romans, and subsequently with the Picts, Scots, Danes, Saxons and Normans. For more than 1,000 years these tribes and races crossed and recrossed, until they have been molded into one grand homogenous mass, and denominated Englishmen.

Turning to the United States, now mourning for their assassinated President, we find the foundation of our nation laid by the most enterprising of these same sturdy Englishmen. They landed on the American coast, conquered the wilderness, organized a new government closely allied to the old, and invited the people of the wide world to come and join them. The Slavs, the Germans, and some of the Latins, mingled together, and in a few years became Neo-Anglo-Saxons, with a mixture of Norman blood, which might now be denominated Anglo-Norman-American. This great law of evolution still going on in the United States, in Canada, South Africa, New Zealand, and Australia, is melting these races into one grand English-speaking humanity, proud alike of a Shakespeare and a Tennyson, a Humboldt, an Emerson and a Longfellow.

This comparably new race of men, already gigantic in proportions, is built upon the strongest foundations upon which a permanent society or nationality can exist—energy, justice, and the reign of law. The different sections of this new race have a common language, a common literature, the same common laws and customs; and withal, the trend of industrial civilization giving them a mighty political and expansive power, destined to ultimately utilize, enlighten and govern the world—Britain and America hand in hand for ever.

HONOLULU AND THE PLAGUE.

When in Honolulu some six years since, this lovely group of twelve islands was native governed. They are now overshadowed by the American flag. What wonderful changes in these few years! Tram cars, railways, colleges, new hotels, enlarged museum and city library, and other marvelous improvements, saying nothing of the burning of the filthy Chinese and Japanese portions of the city because of the plague. The Chinese and other foreigners now demand \$2,000,000

for their losses. They will get much less than \$1,000,000. This bubonic plague, the child of stench, rat-impregnated dirt and excrement, seldom affects Europeans or Americans. The plague began in Honolulu with the rats, cats and dogs. It is a glandular disease. Only one white woman died with the plague, and this she contracted from taking into her bed and sleeping with a bubonic-affected dog. Women that sleep with dogs, kiss purring cats, and carry poodles in their arms, should be sent to reform schools, or private lunatic asylums. Soap, sanitation, education, and salvation, should be more closely associated in the Chinese and Portuguese portions of all cities where these foreigners abound.

The natives, the original race of these islands, are fast dying out. They have been too civilized with competition, war, tobacco, whisky, syphilis, and sectarian Christianity. Honolulu prints five daily journals, and they were afire with contention concerning the sale of adulterated foods, unhealthy meat, and the right of every physician to treat leprosy at Molokai, the lepers' island, the stiff-necked regulars insisting that no one should treat a leper unless he first had a permit or diploma from the Examining Health Board. Theosophical and medical igotry are twin brothers, and both, thank the gods, are gradually, yet surely, dying.

Sunday, Nov. 13, an English clergyman, the Rev. Mr. Lindley, read the English Church service on our steamer, and not only invited, but insisted upon my giving the religious address. This I did, occupying nearly half an hour. The people everywhere seemed pleased with the Spiritual Philosophy, providing the word Spiritualism is not mentioned. Though a rose smell as sweet by any other name, the honest botanist calls a rose a rose. The churches must ultimately accept the spiritual phenomena and its higher philosophy, or die.

AN OLD EPITAPH.

Never reading, I cannot wisely pronounce an opinion upon the novels which literally glut American, and, I see, the English book-markets; but, from what I can learn, they are, with few exceptions, unreal to life. They lack a higher ideal. They pander to sentiment. They mislead the imagination. They intoxicate the passions, and withal, tickle rather than teach science, ethics, or moral philosophy.

But an accompanying friend, to rest my tired brain, read to me lately several chapters of "Eben Holden," called familiarly "Uncle Eb." He was a character natural to the life of New England, where I was born, and where, when flaxen haired, I revelled in my jolly school-boy days. This "Uncle Eb."—no church member—was an original character, ignorant of school-book learning, eccentric, conscientious, intuitive, industrious, and honest....sickening later in life, and nearing death's icy door, he wrote his own epitaph, unique in sentiment as it was odd in expression. Here it is:

I ain't afraid.
'Shamed of nuthin' I ever done;
Always kept my tugs tight;
Never swore 'less 'twas nec'sary;
Never ketched a fish bigger'n 'twas,
Er lied 'n a hoss trade.
Er shed a tear I didn't hev to;
Never cheated anybody but "Eben Holden."
Goin' off somewhere now—dunno the way, nuther—

Dunno'f it's east, er west, er north, er south,
Er road er trail;
But I ain't afraid.

There is something comically grand in this queer epitaph, "I ain't afraid." Though a physician and in sanatoriums for years, I never met any class of persons so afraid of death as Christians.—*Harbinger of Light.*

The Peach Orchard.

R. B. DICKIE.

The Summer solstice reached at last,
Whose power all nature feels;
The halcyon days were running past,
With Autumn at their heels.

So it was on this occasion. I could sense the advancing forerunners of the coming season. This experience, in some respects, was much like the one I gave in the JOURNAL of Dec. 28, 1901, so I need not recapitulate. It was one of those lovely August days that portend the coming of Autumn. All nature was still, calm and quiet, with a kind of yellow, hazy atmosphere, when you could hear "the burr of grasshopper" and the "chirp of the cricket." It seemed as though the two worlds had come closer together, and I could almost see and hear the inhabitants on the other shore.

It was a good time for meditation, and my mind was in a mood for it, only I was lonely. I had gone into the orchard to pick peaches.

In order to give the reader an understanding of the situation, it is necessary to make a "confession."

I had one of the best neighbors that heart could wish, whom I will designate as "Friend," (not a new one, either), "nearer than a brother," and living so near that we associated daily; very obliging—willing to do me a good turn at any time, and even to sacrifice for my welfare. Our relation in these regards was mutual. But there was a dark day in store for me. One evening I was shocked to notice and feel that there was a great change in my friend's deportment toward myself—a huge iceberg, as it were, with its chilling atmosphere had drifted in between us. The heart, eye and hand that were once and always so warm, loving and true, had become cold, indifferent, alienated, and all for no just cause as I could see.

What could I do? What should I do? What must I do? I reasoned that I had done nothing to offend, and therefore resented it, retaliated and flung back the coldness that was shown to me. Being of a very sensitive nature, however, it took a great hold on me.

In this sad and lonely condition, even while mingling together in the daily affairs of life, my soul was weighed down with grief, almost constantly, for over two years, the burden of which seemed to be hurrying me on toward the grave. I could feel that my life was fast ebbing away. I went to my daily labor lonely and with a heavy heart. The exercise of mind was more fatiguing than that of the body.

It so happened that my friend went away on an extended tour, and that enhanced my loneliness. I will acknowledge right here that I had not yet fully realized the philosophy of the golden maxims given to the world by ancient savants, as well as by more modern writers—ostensibly those of the Testament Scriptures. Jesus said;

"And as ye would that men should do to you, do ye also to them."

"Love your enemies, and do good to them which hate you."—St. Luke vi:27.

St. Paul said: "Avenge not yourselves, but rather give place unto wrath." "If thine enemy hunger feed him," etc.

"Be not overcome with evil, but overcome evil with good."—Romans xii:20-21.

The New Testament records are just full of such good advice, showing that it is better for ourselves, as well as for the other party, to live by the Golden Rule. Any may read and study these Scriptures with profit for themselves. The efficacy of good thoughts, good will and prayer is also shown in these Scriptures. In the 11th chapter of St. Mark Jesus said: "And when ye pray, forgive, if ye have aught against any, that your Father also, which is in Heaven, may forgive you your trespasses."

Present-day writers, metaphysicians and philosophers of the new century, are writing a good deal on the power and value of good thinking. "As a man thinketh in his heart, so is he," saith the Scriptures.

Our mental attitude, in a great measure, shapes our destiny, and helps build our character, as well as bodily structures. To keep all evil thoughts of persons and things out of our minds, inspiring and giving nothing but love and goodwill, are the best means to establish our own health and happiness, as well as an auxiliary to that of our neighbor. I had not yet learned how to cast off that selfishness that I was unaware that I possessed. I tried to fasten it all on the other party, and argue with the invisible power that I had given no cause for offence, and yet that did not settle the matter—I was still troubled.

As I kept pondering the matter over, these different passages of Scripture, so applicable to the case and so unlooked for, would be presented to my mind, in which I could clearly see that I should shoulder a part, if not the whole, of the blame. I reasoned that my friend might not be so much to blame, after all. I had courted sweet revenge, and for a long time held out, but the mighty power of prevailing Love conquered the selfish, stubborn will at last.

I hope the reader will pardon me if I have digressed from the recital of the incident. Let us go into the orchard again, where I was picking peaches and in deep meditation. I was suddenly and severely struck with an impression and the verse of a hymn by the inspired Dr. Watts. It was on Love, and taken from 1 Cor. 13, on Charity. The verse was:

Were I inspired to preach and tell,
All that is done in heaven and hell,
Or could my faith this world remove,
Still I am nothing without Love.

The hymn commences:

Had I the tongues of Greeks and Jews,
Or nobler speech than angels use,
If Love be absent I am found,
Like tinkling brass—an empty sound.

It is putting it very mildly to say that I was convicted; I was completely converted. I could now see the folly and selfishness of harboring evil thoughts. All things seemed changed from bad to good. By the ingress of Love, hatred had taken its flight.

The "iceberg" had sunk into oblivion, and the chilling atmosphere had been exchanged for one

of joyous warmth and sunshine. In the mind's ear I seemed to hear the sweet melody of the feathered songsters—chanting their joyous songs of praise to the hand that formed them, and us, and all the beautiful scenes that surround us. I could hear the clear, sparkling brooklets murmuring in their monotonous tone as they poured over pebbles and projecting rocks on their way to the bosom of Mother Ocean.

All nature seemed to smile on me. The flowers looked more beautiful than ever, The green of the trees looked far greener than ever, And all nature was calling: "Good neighbors, don't sever."

Upon these presentations my soul feasted. It was a glorious transition from the rankling in my heart to a peaceful Paradise—to the "sweet fields of Eden." Oh, what an inspiration! The experience of that memorable hour can never be spoken, or forgotten.

Truly, it was a foretaste of that heavenly home prepared for and by those who aspire to things high and holy, noble and good, and whose hearts are full of undying Love.

Roseville, Cal., Christmas, 1901.

The Bright Golden Peaches.

Parody on "The Old Oaken Bucket," by R. B. Dickie.

How dear to my sight are the bright golden peaches,
As into the orchard I bring them to view;
They hang on the trees where the slender bough reaches,
In every variety, olden and new.
The wide-spreading vineyard with orchard close by,
The fig-leaves that rustle in every soft breeze;
Grapes, red, white and blue, make an exquisite diet,
And e'en the huge peaches that hang on the trees.

CHORUS:

The downy-cheeked peaches, the sweet, blushing peaches,
The bright Solway peaches that hang on the trees.

The bright golden peaches I hold as a treasure,

For often by day as I seek the cool shade,
They hang all around me unstinted in measure,

The fairest of fruit Mother Nature has made.

How fondly I view them with heart all a-glowing,

(For always such food with my stomach agrees).

I pressed them, till nectar their cheeks overflowing.

And ripe for the harvest they fell from the trees.

CHORUS:

The downy-cheeked peaches, the sweet, blushing peaches,

The bright golden peaches that fell from the trees..

How sweet from the green, waving boughs to receive them,

And satiate Nature's demands for a while.

Not a full grown-up bullock could tempt me to leave them,

Though butchered and baked in the "barbecue" style.

But when far away from this loved situation,

I'm plodding along in the snow to my knees,

I'll wish I was back to the sunny plantation,

Where peaches so plentiful hang on the trees.

CHORUS:

The downy-cheeked peaches, the sweet, blushing peaches,

The large, luscious peaches that hang on the trees.

Roseville, Cal.

The Spiritualist Training School.—The sixth session of this school will open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902.

Important Suggestions.

LIDA BRIGGS-BROWNE.

I have just finished reading the articles in the PHILOSOPHICAL JOURNAL of Jan. 25 relative to the arrest and conviction of two worthy mediums in Los Angeles for practicing their God-given powers without a license. My sympathy goes out to them, and suggestions are given to me by my invisible friends as to the best methods of preventing similar occurrences in the future.

If we wish to be recognized by the masses as a religious organization and expect the consideration due such a body, we should organize as a church and thus avoid conflict with civil authorities. As long as our meetings are conducted on the plan of shows and entertainments by charging admittance at the door, and mediums use their gifts as a business occupation, just so long will they be liable to be licensed and our meetings not called religious ones. Our test mediums are now classed by the masses as mere fortune-tellers instead of religious teachers, pointing the way to higher thoughts and actions, and as those who can give proof of immortality.

The workers are doing the best they can under existing circumstances; it is the system that needs to be changed in order to get the best results.

Why can we not lay aside petty differences and organize into one grand whole; place the money that is now expended in renting several halls in one city into a common fund, and build a nice church; employ a good inspirational speaker to teach spiritual truths, also a message medium to assist in the work, both to be located for at least one year. Let the Philosophy be taught on Sundays and messages be given at the week-day meetings, all being free. Of course, there should be fine music and many social organizations connected with the church. In this way we can become a moral power in the community. We should take advantage of the methods used by other churches in growing strong in numbers, and it would not take many years before our fair land would be dotted with spiritual churches, giving lucrative employment for all our teachers and mediums.

Unless we do this or similar work, our beautiful truths will soon be taught by the liberal churches under another name, and all the struggles that our pioneer workers made for the cause of Spiritualism will count for naught. We ought to become more altruistic and show forth in our lives the beauties of the philosophy we teach, and organize on the true foundation of brotherly love. We will then command the consideration of the world at large for ourselves and our spiritual ministers.

Utica, N. Y.

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[Established in 1865.]

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This JOURNAL will be sent to subscribers
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SAN FRANCISCO, FEBRUARY 15, 1902

We Shall Never be able to
discover the truth by searching
for error. Always look for the
truth, cherish the truth—and let
error take care of itself.

Professor Totten has at-
tempted to honor the Yale Uni-
versity by naming a newly-dis-
covered universal cycle, "Yaleon." The
Yalensian cycle is a period of
4,320,448 years, the great eon of
conjunction; that is, all the plan-
ets, together with the sun and the
moon, are in conjunction once
every cycle or eon of 4,320,448
years.

Mormonism is increasing all
over the country, and some of the
orthodox people are becoming
alarmed at its success. An ex-
change says: "It is reported two
Mormon churches are in active
operation in Brooklyn, one in Man-
hattan, one in Philadelphia, and a
strong and growing Mormon set-
tlement on the borders of Penn-
sylvania and New Jersey, and the
strongest church in a section of 50
miles from Jersey City is Mormon.

"It is further stated, Mormons
own land from the Rocky moun-
tains to the Sierras, and control
the politics of four Western States.
Two thousand Mormon mission-
aries are actively pursuing propa-
ganda work. 60 in the State of New
York."

The Temple project in Oak-
land is progressing satisfactorily.
The Bulletin of last Sunday gave a
quarter of a column of description
of the building and the purposes
for which it is to be erected, speak-
ing very complimentary of the
whole thing. The daily press is
treating us much more favorably
now than at any time heretofore.

This is Quite Amusing.

Occasionally a Spiritualist me-
dium is found who departs from
the line of moral rectitude in some
way or another. This fact is often
heralded over the country by the
press, and with flaring head-lines
proclaimed to the world, and is
used by our enemies to show that
Spiritualists are not as good mem-
bers of society as ministers and
church members.

Departures from moral rectitude
in the pulpits and pews of the
churches are generally hushed up
as soon as possible, and quickly
hidden from view in order to pre-
vent a damaging effect upon the
orthodox religionists. Frequently,
however, it crops out that there
are "wolves in sheep's clothing"
among the clergymen of the Chris-
tian Church, and demoralizing
scandal is the result.

In light of this the following
item from the *Press of Grand Haven*,
Mich., is amusing:

While Muskegon and some of
our other neighboring cities are
bathing in demoralizing minister-
ial scandals, our own Grand Haven
has been for years past absolutely
free from them. Not a tongue in
this entire commonwealth can or
does wag at the occupant of any
local pulpit. Our pastors are gentle-
men who appreciate the sacred
nature of their calling and ob-
serve its solemn ethics to a nicety.
They are never under the influence
of liquor; in financial matters hon-
esty is the invariable rule; in their
dealings with women they are
reserved and circumspect.

It may be well to know that the
pastors of the churches of Grand
Haven are moral men, but it is
pretty hard on Muskegon and the
neighboring cities by which the
contrast is made. Of course, it
should be naturally expected that
clergymen are moral and honest,
and, therefore, Grand Haven may
not have anything to boast of in
that line only by comparison with
other immoral and dishonest
clergymen in neighboring cities.
If the churches and leaders of the
people are not moral and honest,
how can they expect others to be?
The argument is funny and the
whole thing sadly amusing.

The Presbyterians are now
holding a national convocation in
Washington, D. C., for the pur-
pose of revising the creed of that
body so as to make it more simple
and easily understood. This was
the announcement made in tele-
graphic dispatches.

The object is to secure a formal

expression of doctrine that will be

more definite and convey to the

laymen a clearer idea of the sub-

ject than the present declaration.

The Gibbs Co-operative
Colony is located in the Santa
Cruz mountains, Cal., 69 miles from
San Francisco and 23 miles from
San Jose. W. D. J. Hambly, 45
So. Seventh St., San Jose, is the
secretary from whom all particu-
lars may be obtained.

Persecution of Mediums.

We have repeatedly said that the
case in Los Angeles, where Dr. and
Mrs. Chesbro have been arrested
and fined for not obtaining a li-
cense to practice mediumship,
should be appealed to the highest
courts in America.

They are members of the Me-
diuns' Protective Association of
San Francisco, and the secretary
of that organization has requested
us to publish the following urgent
appeal for assistance in appealing
the case:

THE CHESBRO CASE.

TO THE EDITOR:

This is a case in which all me-
diuns and Spiritualists should take
a deep interest. If they can en-
force a license in Los Angeles, it
will no doubt be done in other
cities of the State, and mediums
everywhere may be called upon to
pay a license, or suffer arrest.
This is what is meant if this case
is lost, and if they can enforce any
license at all, what is to prevent
them from imposing a large one?
If this case is appealed and de-
cided in our favor, it will settle
this license business.

This is a matter which concerns
every medium, the only difference
being that some one else is now
the sufferer. Every medium should
take a personal interest in this
appeal to the higher courts.

As this licensing of mediums
abridges our rights under the Con-
stitution of the United States of
America, every Spiritualist should
take a stand for our rights and our
liberties.

This case should appeal to the
members of the Mediums' Protective
Association because two of its
worthy members have been ar-
rested and fined. Let us unite in
sustaining them in defending their
rights.

Those present at the meeting of
this society last Saturday decided
to circulate subscription lists for
money to assist in defraying the
expense of the case. Contribu-
tions will also be received at the
headquarters of the State Associa-
tion, and we would also ask all
Spiritualist and liberal societies in
the city to do what they can to aid
in this matter. Spiritualism is on
trial in this case, and it is a matter
which concerns us all. Let us
stand together and carry on this
fight, and cheerfully contribute as
our means will allow.

J. T. ROBERTS, Sec.

As usual, the prosecution works
for delays, in order to weary these
persecuted mediums, as is shown
by the following letter from Dr.
Chesbro written last Sunday:

Our case came up in the Superior
Court before Judge Smith on
Feb. 8. The prosecuting attorney
claimed that he required more time
to prepare for his pleading. Our
attorney, Earl Rogers, indicated
his desire to proceed. The Judge
said: "We have ample time to-
day, and it might be some time
before we have as good an oppor-
tunity to try this case, as it has
already been postponed twice." The
court, therefore, granted our
attorney the privilege of present-
ing the defense, which he did, giving
the prosecuting attorney a reasonable
time to hand in his "brief," when the Judge will ren-
der his decision. G. E. CHESBRO.

Attorney Rogers quoted at
length the definition of religion

as enunciated by James Freeman
Clark, says the *Los Angeles Herald*,
and took the stand throughout an
eloquent address that Spiritualism
was a religion, and that the acts of
the mediums complained of were
simply parts of the rites and ex-
ercises of this religion. He said:

Because a fee was charged he
claimed that this did not make it
any the less a religious rite, and he
drew a comparison between
these practices of the Spiritual-
ists and the Catholic church.

If the decision in this Court
should be against the mediums, it
must be appealed, until we obtain
justice, and our inalienable rights
are respected.

Truth cannot be proved to an-
other person—it must be realized
by each one individually.

The Reviewer.

Any of the Books noticed in this Department
can be obtained at this office. When to be sent
by mail, add 10 cents on the dollar, of the
price, for postage.

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This book describes an interview
with Prof. Darlington, who claims
to have clairvoyantly visited the
planet Mars, interviewing its in-
habitants and witnessing their joy
and happy life, as well as learning
the facts about the progress of
science and art there to be found.

He was conducted about by a
guide, who informed him of many
discoveries made by their sci-
entists, among which was the sub-
jugation of the elements; overcom-
ing the law of gravity; the dis-
integration of metals, whereby
they are separated into their com-
ponent colors, as exemplified in
flowers and found in the rays of
the sun; the reduction of water to
solid crystal, without freezing,
traversing the air by electric cur-
rents, of which he had given me
an example; concentrating, centraliz-
ing and reversing magnetic forces
and affinitive attraction, by which
matter is gathered in the growth
of the animate and formation of
the inanimate; the source of en-
ergy in the pulsation of the heart,
by which life, dependent thereon,
could be prolonged forever; solidify-
ing and establishing continuity
in mercury; the reduction of all
metals to mercurial form; the
transmutation of metals; the
source and production of cell life
from inertia.

Of all branches of photog-
raphy landscape is the most popular
with amateurs; not that it is
the easiest, but because an ever-
varying field is open to picture-
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comprehensive history of man as a
spirit here and hereafter. It con-
tains 572 pages, and is substantially
bound in cloth. For sale at this
office. Price, \$2.50; postage, 20c.

Death and Afterwards, by Sir
Edwin Arnold. Price, 75 cents. For
sale at this office.

Los Angeles Items.

Ordination. — On Sunday evening, Feb. 9, the Spiritual Society of Truth-Seekers of Los Angeles (Mrs. Julia Knox, president) ordained Arthur S. Howe and Mrs. M. E. Gilliland-Howe as spiritual mediums and ministers of the gospel of Spiritualism, after which Mrs. Vlaseck, a local medium, gave a spirit message to each of the 200 persons present in the hall. Next Sunday there will be a lecture by Mrs. Howe and messages by Mr. Howe and Mrs. Knox.

Mr. Arthur S. Howe and Mrs. M. E. Gilliland-Howe, formerly of Boston, Massachusetts, will answer calls for platform and message work within a reasonable distance of Los Angeles. Terms reasonable. Correspondence desired. Testimonials from leading Eastern cities as well as California. Address for a short time, 628 So. Hill St., Los Angeles, Cal.

The Order Astræe held services at the Home of the Sisterhood of Western Links, 1726 O'Farrell St., San Francisco, Sunday, Feb. 9. Mrs. Shepard read Helen Hunt's exquisite poem, "Just Out of Sight," and called attention to the fact of the date of meeting being so near the birthday of three American heroes for liberty—Washington, Lincoln and Thomas Paine. Mrs. Thorndyke read an original poem, "The Pen is Mightier than the Sword." She followed with a strong statement of the call of the "Fathers" of our country to woman, to throw her keen sense of justice, the unconquerable energy of her mother love into the scales in which our nation's attitude toward other peoples who are fighting for the right of self-government is being weighed by these great spirit fathers and mothers of our own republic. She reminded us that but for woman's power in the sweet and strong home center even these great fathers would have carried no success into their endeavors. Mrs. Jeannette W. Crawford followed with a thrilling address inspired by Thomas Paine.

The Hermetic Brotherhood held an open meeting last Thursday evening at 509 Van Ness Ave., San Francisco. Music was furnished by Mesdames Rogers and Weld and Geo. S. Beasley; reading by Miss Lillian Davis; recitation by Mrs. S. A. Connor, and a paper covering the "Aims and Objects of the Hermetic Brotherhood," by Elder Brother Phelon. These meetings are held Thursday evenings.

WELD, Sec.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.] Before announced. \$35.00 R. E. Dickie. 1.00 Mrs. Blanche S. Davis.50 Deficit, Dec. 31, 1901, \$14.20.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

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PROF. R. E. DUTTON, PH. D.

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I am poor, but if I had \$100 would willingly part with it, sooner than have missed the reading of the book.—B. B. Marshall.

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From the Sec. of N. S. A.

TO THE EDITOR:

The Cause is doing well in Washington. Three spiritual societies are holding well attended Sunday meetings. The Cause is well represented during the week by the Ladies' Aid meetings, and the work—public and private—of our local mediums.

Mr. J. Clegg Wright has ably served the First Association through January, and Mr. Altemus has supplemented the evening lectures with spirit messages. During February Mrs. M. T. Longley will lecture at Masonic Temple under the inspiration of her guides, and Mr. P. L. O. A. Keeler will give spirit messages following the evening lectures. W. J. Colville is expected to be here the first week in February to greet his many friends.

The secular press is very friendly, as a rule, to Spiritualism, and the various magazines are doing justice to our claims. Such courtesies from editors and writers outside our ranks deserve mention and commendation.

Our missionary work is extending, and we need funds to increase it in all directions. We are also seeking to establish a Mediums' Home, under the direct supervision of the National Association, and many other plans are forming for the good of humanity.

The N. S. A. is besieged for missionaries and literature from all quarters, and we are responding to the calls as well as our funds will permit. This association has had much to do in the line of testing wills that have left money to our Cause, and which have been contested by private individuals. One of these cases—in Indiana—is still pending; we do not know what the result will be, but the N. S. A. has its lawyer employed to defend our rights.

Another will case in Kansas has been decided against the will and the Cause of Spiritualism, the Court deciding the man was of unsound mind for having favorably mentioned the N. S. A. in his will. This case has been one of great expense to our Association, but we felt it our duty to seek to secure our rights. It is but another instance of the improbability of Spiritualists securing justice in the Courts, or of persons having their wills respected after they have passed on, if they happen to favor Spiritualism. It therefore behooves all Spiritualists to give what they can to the Cause while they are in the flesh and to do their best for the blessing of humanity. MARY T. LONGLEY, Sec.

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Letter from Los Angeles.

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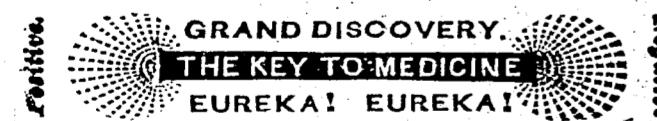
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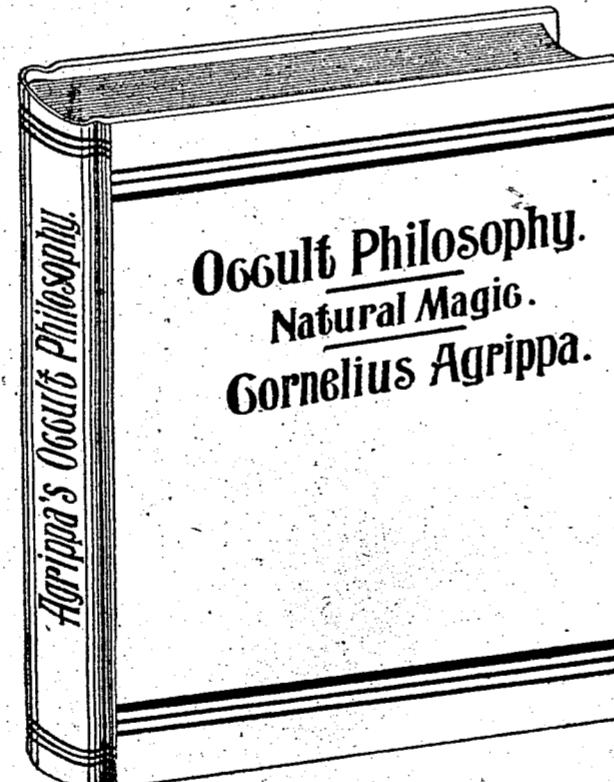
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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the elevator.

Society of Progressive Spiritualists Meets at 805 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Demonstrations of a future life were many at 605 McAllister St., San Francisco, last Sunday, by Mme. Young, who gave messages from the "dear departed" to those present, after an inspiring lecture by Mrs. Sarah Seal.

Mrs. C. J. Meyer's tests and readings at 335 McAllister St., San Francisco, last Sunday were both consoling to her audience and convincing.

Mrs. Eberhardt had a fine audience at 3250 22nd St., San Francisco, on Sunday evening and will celebrate the fourth anniversary of her mediumship at the same place on Thursday evening, Feb. 13. The hall has been newly papered and decorated and electric lights put in, forming a very pleasant place in which to meet our spirit friends. The JOURNAL congratulates Mrs. Eberhardt upon the work accomplished during the last four years.

The Mission Lyceum will give a Washington's birthday entertainment and dance on Feb. 22 at Mission Opera Hall, 2131 Mission St. There will be a short program, a dance and refreshments. All friends of the Lyceum are requested to attend, as the workers need assistance and encouragement. Admission, 10 cents.

The Progressive Spiritualists opened their last Sunday evening service in Occidental Hall with the usual song service, and Mrs. Sadie Cooke at the piano. Mrs. R. S. Lillie spoke in answer to the questions: "How distinguish impressions from ordinary thoughts?" and "To what extent are we free?" The difficulties involved in the first question were explained from the standpoint of the speaker; but the second question, the speaker said, "involves responsibility, destiny and even the God question." Economics and the social and industrial condition of humanity in our day are also related to this question. These meetings are held every Sunday evening at 805 Larkin St., San Francisco.

The Mediums' Protective Association is making an effort to raise some money to aid Dr. and Mrs. Chesbro of Los Angeles to make their legal fight against the license evil. The arrested mediums are members of this society. Subscription papers are being circulated, and contributions may be left with the attendant at Spiritualists' headquarters, 805 Larkin St., San Francisco, or with any member of the society.

The Sunflower League, held its regular meeting on Thursday evening. Geo. D. Keeler, M. D., and Mrs. Ellen Voorhies of Chicago were elected members. The membership now extends over many States of the Union and deep interest is felt in its objects and purposes. Much interest is now centered in the coming Valentine party, when all who attend will not only be presented with unique souvenirs of the day, but will enjoy a pleasant evening. Remember the date, Feb. 14, at 8 p.m. E. K. HEAD, Sec.

Oakland.—Mr. Wheeler opened the subject, "What and Where is Heaven?" at Fraternal Hall, Sunday afternoon, Feb. 9, and was followed by Mrs. Cowell, Mrs. England, Pres. Preston and others. The consensus of opinion seemed to be that heaven was within us and surrounds us at all times. Mrs. Sophia Seip followed with psychometric readings.

Prof. Allen delivered a short address at 7:30 p.m. and was followed with messages by Mrs. Cowell and Miss Dixon. On Sunday, Feb. 16, at 3 p.m., Prof. Allen will deliver a short address and Mrs. Seip will give readings. Mrs. Cowell and Miss Dixon will give messages at 7:30 p.m.

An entertainment and social dance will be given at Fraternal Hall, Tuesday evening, Feb. 18. T. E.

Geo. D. Keeler, M. D., physician and surgeon, of Chicago, is in San Francisco in attendance on his patient, Mrs. Voorhies, who is here for the benefit of her health. The Doctor is a mystic and a Grand Master of the Temple of the Magi and a spiritual adapt. He is at present at 21 Taylor St.

The Ladies' Aid Society met as usual on Wednesday afternoon and transacted their routine business, after which spirit messages were given by some of the mediums present, and a pleasant social time followed. There were quite a number of visitors present, who were welcomed by the president, Mrs. B. F. Small, and introduced to the members of the society.

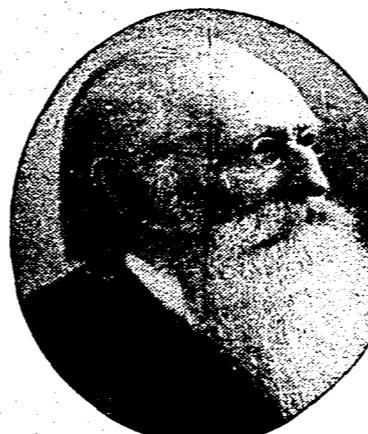
Spiritualists' Temple Association, Woodman Hall, Oakland, 2:30 p.m. Earnest advocates of the Cause assembled and participated in the conference. The subject under discussion was: "How to Ascend the Spiritual Alps." At 7:30 p.m. Dr. Savartha delivered the last of a series of lectures to a cultured audience. We were especially favored with two solos from Prof. Valland de la Croix, formerly director of the Knickerbocker Conservatory of New York. Messages from the spirit world were given by Jas. R. Little, Mrs. A. Smith and Miss V. C. F. VAN LUVEN.

Universal Spiritual Association.—The subject for discussion last Sunday was "Responsibility." The hall was full and the interest good. Mrs. Usher presided and Miss Freddie Lee furnished the music. This meeting has stood the storms of seven winters and still lives and prospers.

The Oakland Spiritual Society met on Wednesday at Unity Hall, 8564 Isabella St., and there was not a vacant seat. Mr. L. E. Cole rendered some fine melodies on the violin, and while playing "Nearer, my God, to Thee," and the audience singing, Dr. Falinbaum became entranced; Alfred Cridge spoke through him with great pathos and dignity, while every heart throbbed and all eyes were moist. Addresses were made by Mrs. R. Stewart, Pres. Preston and Mr. Thos. Ellis. DR. A. L. ASTOR, Sec.

A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



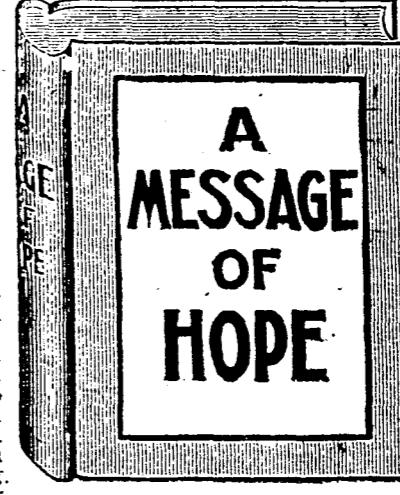
J.M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that **any one can take it in their own home without detention from their business**. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are **able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies**. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalama, Wash., who was completely cured of rickets sends a thousand thanks and says "I am almost the only person in the world who can walk without a cane." Mrs. Mary and Anna Miller of Los Angeles, Calif., and Bing and Anna of San Francisco, who have been troubled with kidney trouble and rheumatism for years write after four years of treatment: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. Y., writes: "I cannot thank you enough for the good you have done me. You cured me of a disease you did not know I had and I am now in perfect health." Mrs. Anna Williams of Los Angeles, Calif., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a result of your words for me you saved my life and I am now in perfect health. Under your treatment and sound advice I am now in better health than in years. I most heartily endorse you and recommend your treatment to all."

FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to this GRAND TREATMENT and explains fully how thousands of chronic cases are easily cured and answered. If you will write them a plain truthful letter about your condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into contact with the best and most popular physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising **ABSOLUTELY WITHOUT COST**. Write them at once for their opinion on your case and their grand book, entitled "A Message of Hope." Address DR. PEEBLES INSTITUTE OF HEALTH, Dept. Battle Creek, Mich.



Mr. H. C. McClure, who has been ill for some time in Los Angeles, is reported to be improving and we hope will soon be well again.

The Sunflower Stock Company gave a Valentine Party in Occidental Hall, on Friday evening, Feb. 7, under the management of Mrs. Jennie Robinson. Mr. Geo. Drew was floor manager and Miss Helms furnished the dance music. Light refreshments were served, and a card party in the parlor adjoining. The dance programs were printed on the backs of artistic valentines. The Misses Edith Norton and Mabel Pfeifer executed a fancy dance, and Messrs. Robinson and Duncan gave a character sketch and song with encore. Mr. Fred Manchester rendered a popular song in his usual pleasing manner.

Owing to inclement weather, the attendance was not as large as expected, but those present had a thoroughly enjoyable time. The platform exercises were concluded by Miss Mabel Hoyt with a fancy dance. The chairman of the Committee of Arrangements, Mrs. A. S. Norton, is deserving of much credit for attention to details and consequent absence of friction.

Benjamin Fay Mills lectured to a large audience at Golden Gate Hall Sunday night on the subject, "The Woman of To-day."

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Spirit Messages were given by Mrs. Eberhardt last Sunday evening at 3250 22nd St., San Francisco.

The Sunflower League (a State organization auxiliary to the State Association) held its semi-monthly business meeting at the Spiritualists' headquarters, 805 Larkin St., San Francisco, on Thursday evening, Feb. 6. President Norton, of the State Association, suggested that the League undertake the celebration of the 54th anniversary of Modern Spiritualism. The suggestion met with much favor with those present, and the matter will be definitely settled at the next meeting on Thursday evening, Feb. 20, at the same place.

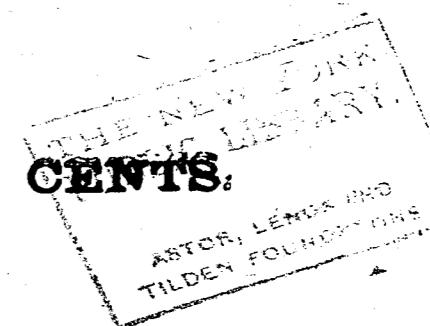
A card party and light refreshments followed the business meeting, with some vocal and instrumental music.

"Thought as a Mode of Motion" was the theme of Henry Harrison Brown's address Sunday evening at Odd Fellows' Building. It was handled in a scientific manner. He claimed that in Telepathy man had at last found the facts that enabled him to declare that Thought is force. This fact he calls "Man's Greatest Discovery." He showed how man, by controlling force, had made civilization, and said that as man learned to control Thought-Force he would master present conditions and eliminate all sickness, poverty and unhappiness from himself. Next Sunday his theme will be: "Love as a Form of Motion."

Mrs. Addie L. Ballou has just received her third appointment as Notary Public from the Governor of California. We mention this because it will be a great convenience to Spiritualists and Liberals who want to have work done in that line. They can call at 1170 Market St. and Mrs. Ballou will very gladly wait on them. She is an old-time worker in the Cause, and we congratulate her upon this third term as Notary.

EVERY SATURDAY.

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VOL. 39.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 22, 1902.

1429 Market St.
Between 10 & 11th Sts.

No. 8.

The Pilgrim of the Ages.

A lone and tattered pilgrim
Stood leaning on his staff,
And as he gazed far off to sea
He broke into a laugh!
A laugh that echoed all along
The cliffs and beachy sand,
And clinking with the monotone
Of the sea upon the strand,
It seemed to me to roll around
The earth's circumference broad
And mock at man in misery
Deserted by his God!
Old Father Time this pilgrim was,
And grand and drear was he,
And awful was his visage scarred,
His eye most fierce to see!
Yet gentle was his heart of hearts
And tender was his voice,
When from his form the ancient
Dropped freely, at his choice,
The guise he wears to teach us
Of what our work may be,
And what our royal destiny
Beyond this stormy sea.

ORLANDO FENIMORE RYERSON.

As soon as the lady saw the house, she said she seemed to know it, and on entering said she had been there before; that it was her dream house, and she could describe the rooms, which was done sufficiently to identify the house with the dream.

It was then the owner of the house, Lady B—, proposed to show the upper rooms, when the lady of the dream said she knew them well, for she had seen them before, to which Lady B— replied: "I should think you had, since you are the old lady who has been haunting us for years."

G. P. H.

ANOTHER VERSION OF THE CASE.

Some years ago my wife had repeated dreams of a house, the interior arrangements of which she described minutely, although no idea as to its locality was conveyed to her. Subsequently, in the year 1883, I hired for the Au-

tumn from Lady B— a house in the Highlands, with shooting and fishing; my son, who was in Scotland at the time, arranged the matter, neither my wife nor I having seen the place. When I went (without my wife) to make final arrangements for taking possession, Lady B— was still living in the house, and she told me that if I did not mind she purposed putting me for the night into a bedroom which she herself usually occupied, and which for some time past had been haunted by "a little lady," who continually appeared in it. As I was somewhat skeptical upon such matters, I replied that I should be delighted to make the acquaintance of her visitor, and I accordingly slept in the room, but no such visitor appeared to me.

Subsequently, upon my wife's arrival at the house, she, to her great astonishment, found it to be the counterpart of her dream

house, and on inspecting it from hall to attic, every detail appeared to correspond.

But on descending again to the hall, she said: "No, this cannot be the house after all, as in my dream there was another suite of rooms on that side, which is missing here." She was at once told that there was such a suite of apartments, not approached from the hall, and on being taken over them she recognized every room. She, however, said that a bedroom in this suite appeared in her dream to be a sitting-room, and it appeared that this had been the case, but that the arrangement had just been altered.

A day or two after, my wife and I met Lady B—, and I introduced the two ladies to each other, as they had not previously been acquainted. Instantly Lady B— exclaimed: "Why, you are the lady who haunted my bedroom!" I have no explanation to offer, nor had my wife during the rest of her life, as to what some might call a remarkable coincidence, and which would be called in the Highlands a case of "second sight." BETA.

ANOTHER DREAM ROOM.

During the early years of the "sixties," I repeatedly dreamed that I was in a room, in which I was quite certain I had never been in real life, engaged in a very important and distressing conversation with some one whose face I never saw and whose voice was strange to me. On telling a friend about this dream she remarked: "You may be sure that some day you will be in that room in actual life."

At least seven years afterwards I went on a visit to some friends (with whom, I must premise, I was quite unacquainted when the dream first visited me) for the purpose of helping to clear up a painful estrangement between them and a mutual friend, and on the morning after my arrival the master of the house invited me into his study to talk over the matter. It was not until our talk was over that the full conviction came to me: "Of course, this is my dream room." —D.

ANOTHER DREAM HOUSE.

A friend and I were walking on Whitby Cliffs, when he said to me: "It is now about eight years since my sister and brother-in-law, whom you know, were living at North M—, about three miles from my house at N—. A matter of family business of importance was under consideration just then, and another relation was coming that evening to talk it over with them. I had much wished to be present, but was unable through infirmity. I had gone to bed as

BORDERLAND.

Girl Accused of Witchcraft.

Bessie Currier, a girl of 13, has been forced by Mrs. William Currier, with whom she and her mother, Mrs. Mary Currier, lived, to leave home because of certain mysterious happenings which have alarmed the household and have been attributed to some occult power possessed by the girl. Plates, it is said, have been caused to float through the air, water pails to upset and bedsteads to come apart.—Rockville(Ind.) Tribune.

Seen in Visions.

The following are from the London Spectator, and are all vouched for as to correctness:

A lady living with her family in the neighborhood of London was, during several years, in the habit of dreaming that she visited and went over a house of which she had no knowledge when awake. This dream was so frequently repeated that the lady asserted she knew every room in the house, and the dream and the house became a standard amusement at the breakfast-table with the younger members of the family. They were in the habit of passing some months of the year in Scotland, but one year not so very long since, they were unable to have the place to which they were in the habit of going, and a married son was commissioned by the father (husband of the lady) to find a place for them. This was done in due course, and the family went to take possession.



One of the Dream-Houses in Scotland.

(Shown at the left, in the engraving).

usual, thinking of the matter, but soon fell asleep. I dreamed I was at my sister's house, assisting at the discussion, and expressing my ideas as to what should be done. When I awoke from the dream, I struck my repeater; it was half past one. I soon slept again until morning.

"I should have thought no more of my dream, but that my brother-in-law came to me in the vestry next morning after service—it was a feast-day—to thank me for coming over the night before, and to say that they had settled to adopt the course I had advised. I was, very naturally, rather taken aback, but thought it better to say nothing just then. A level-headed Liverpool merchant of prosaic type was not likely to take such a story seriously, and a revelation might have led him to change his plan of action. In fact, I never undeceived them, and my sister and he died under the impression that I had really visited them that night.

"Thinking it over afterwards, it occurred to me as strange that neither when I arrived nor when I departed did they express any surprise at my appearance. Altogether, it was a very astonishing experience, and one that I have never cared to talk about; in fact, have never told until to-day."

C. M.

SHE DREAMED OF A ROBBER.

A few years ago I met a lady of perfectly reliable veracity, who reported the following to me as the experience of an intimate personal friend:

Miss X. dreamed that she was occupying a room in a strange house; that during the night her room was entered by a man who robbed, and eventually (she believed) murdered her. Miss X. spoke of the dream in the morning to her brother, and it was several days before she could shake off the unpleasant impression created.

Some weeks after, she received an invitation to accompany her brother on a visit to some friends of his in Scotland. They arrived late in the afternoon, and were welcomed in the front hall by their friends, servants, etc., but as they went to the drawing-room for tea, Miss X. whispered to her brother: "The butler is the man in my dream." After tea the visitors were about to be shown their rooms, when Miss X. again got hold of her brother, and said to him: "Before we go upstairs, let me describe again to you the room in my dream." She described it accurately, and on going upstairs with her he was obliged to own that her description and the room tallied exactly. I need not prolong my letter by relating the objections of Miss X. to occupy the room allotted to her, or the arguments by which her brother overruled them. The result was that her brother was to be installed in a room communicating by a door with Miss X.'s, and on that condition she consented to remain the night.

When the ladies went up to bed, young Mr. X. and his friend went into this adjoining bedroom, and there talked and smoked. Miss X. sat in her own room, having locked the door which led into the passage. After some time, as the young men's talk died into silence, Miss X. heard some one trying the locked door of her room. Immediately she went through into the next room, and said to her brother: "He has just tried my door; he will be trying to come in by way of

yours directly." Miss X. had just retreated when the butler made his appearance in Mr. X.'s room: "Oh, I beg your pardon, gentlemen; I did not know there was any one occupying this room; I thought I heard a noise." Mr. X. dismissed his friend, locked his door, and went to sleep, and on the following day Miss X. made an excuse and returned home. The butler was found soon after to be subject to "homicidal mania."

RIC O. A.

Spiritualist Philosophy.

DR. J. M. PEEBLES.

The following are extracts from a lecture in Australia last Winter:

If grasping graves level the dust of prince and peasant, Spiritualism levels all abnormal distinctions. On a line of marble pillars fronting Herod's temple off from the court of the Gentiles, was inscribed in Greek and Latin: "No foreigner may go further under penalty of death." It is sad that the Herodian era has not yet utterly perished. Fences and walls of the feudal times still abound. I have seen in South Africa the fencing apart of Briton and Boer; in South Carolina, the fencing apart of the slave-holder and his nine-tenths white servant. I see here in Australia the fencing apart of the Roman Catholics and Protestants, and I see it in the millionaires of all countries, who build high walls around their residences, reminding us of medieval times when houses were forts and the windows were portholes for shooting down passing strangers.

China walled herself in and fossilised. Spain did a similar thing, and is dying. The trend of progress is toward liberality. In Cleveland, Ohio, and other American cities, there are miles upon unmeasured miles of streets and avenues where green lawns dotted with the rarest flowers extend down to the very sidewalks, a blessing to children and all whose feet press the flower-bordered streets.

Walled-in cities, and residences with high frowning walls around them, and ever-locked entrance-gates thereto, virtually say: "The latch-string is not out. You are not my neighbor. You may look at my roof and chimney-top, but not my costly Mosaic, my grassy, lovely lawn, my bewitching shrubbery, my beautiful roses and lilies, nor at my magnificent paintings, all of which fenced in stockadings are but the quintessence of mean, soul-shrivelled ancestral selfishness. Thank God! No caste, no mercenary aristocracy can wall out the sunshine, fence away the Summer showers, still the music of the forest bird, nor bottle up the odors of the million flowers that multi-millionaires offensively call "mine." There are sunrise pictures that the Vanderbilts, Astors and Pullmans could neither buy nor hide behind great, brown-stone fronts. I recollect when first visiting the American Shakers at Mount Lebanon, New York, who were straight-out Spiritualists before the day of Modern Spiritualism, of asking Elder Frederick Evans why he had no ornamental pictures in his library room. It was just at the moment of a golden and most gorgeous sunset. The Elder, rising up a full "six feet, four inches," and stretching out his long arm westward, said:

"There are our paintings, done by

a divine hand. Copy them—equal them if you can..... Your hotel, parlor and bedroom paintings, as compared with ours, are but daubs. Some are nude, and others are nasty. Our ideals are purer, higher. God is the artist, Whom we adore, and He paints the pictures that we so much admire."

SPIRITUALISM'S MANTLE.

Spiritualism in its philosophy is all-embracing, all-inclusive. Is there a truth in phenomenal Spiritualism, Spiritualism includes it. Is there a truth in metaphysical science, Spiritualism includes it. Is there a truth in mental healing, divine healing and divine science, Spiritualism includes it. Is there a truth in Theosophy? Every demonstrated fact in Theosophy and Theosophical writings, is included in the all-embracing realm of Spiritualism. The ignorant may not know this. And further, there are those sufficiently wary and unprincipled to write about the "new thought," and speak of these mental sciences, and never mention the word Spiritualism. Why? Is it cringing cowardice or hypocrisy?

What should we think of a naturalist like Alfred R. Wallace, who should write about acorns, acorn shells, acorn cups, acorn meats, and their very nourishing properties, but never mention the word oak—the tall, stalwart oak that bore them? Down upon this tricky policy! It is contemptible enough in party politics, but when revealing its slimy, serpentine fangs in matters spiritual, it is absolutely beneath contempt. My soul honors independence and moral bravery—such bravery as characterized the martyrs of old and dignifies the regal-souled of to day. These live in history immortal, while the very names of catering cowards rot away into eternal oblivion. He who is ashamed of his Spiritualism is virtually ashamed of Almighty God, for God is *Spirit*, and *Spirit* is the foundation and the crowning top stone of Spiritualism. Methodism, Lutheranism, Presbyterianism and kindred isms are but passing drift-wood on the sea of time. Reduced to the last analysis, there are but two "isms" worthy of profound consideration. These are atheistic materialism and Spiritualism. Thinker—where do you stand?

OUR COMMUNICATING SENSITIVES.

It would be more appropriate to term mediums intermediaries, or sensitives, owing to their peculiar organization. They are the elect of the spirit spheres—the message-bearers between the worlds visible and invisible, and they require the very best and the most harmonious conditions. Inharmony is destructive to inspiration. The seance should be not for a show, pandering to amusement or curiosity, but the family altar, tender with candor and reverence. The eminent Judge Edmonds of New York used to invariably open his seances with prayer and invocations to the angels.

Spirit phenomena through our intermediaries are necessities in this materialistic age, to prove a future existence. Many, like Thomas of old, want to hear, to see and to feel the materialized forms; but when persons have had phenomenal demonstrations that their loved, touched with death's icy finger, live in a higher, brighter state of existence, they should be satisfied, and not continually beseech and tease the heaven-clad

immortals for further manifestations to perhaps find gold mines, hunt up "affectional affinities," or to gratify petty, selfish desires.

Risen souls have their allotted occupations, and their precious work, in the higher life, is to be considered. It is well for the mother to nurse the babe until teething time, but to nurse a baby-boy up to 15 years, and keep on nursing him to manhood, would be the most childish folly. There are too many cry-baby spiritualists.

Attending several camp-meetings last season, I noticed that many old, bald-headed spiritualists were the first to rush forward for front seats when tests were to be given. They were simply test-seekers. They were not even generous enough to yield their seats to investigators, and sometimes to their own children. Is it strange, then, that some children are ashamed to have it known that their parents are Spiritualists? What have they done to educate their children in the grand principles of the Spiritual Philosophy?

Another class, as soon as they have received enough phenomenal "raps" to convince them there are no endless hell torments and no personal devil, but a future summerland of life, sit down and rest—laggardly, lazily rest, doing nothing for the truth that has removed their fear of death and spiritually blessed them beyond all blessings. Such souls soon wither, die spiritually, and go, Judas-like, to their own place.

It is not true that hell, or the helles, are packed with human skulls, as the old Calvinists taught, but it is true that they are largely filled with this dead kind of spiritualists, over whose self-built prison doors of moral darkness are inscribed the words: "You knew your duty, but did it not." Such spirits, through intermediaries, have often come to me suffering, sorrowing, and saying: "I am in darkness; help me to the light. Oh, pray for me."

Jacob Astor, the millionaire, not long ago said: "Better had it been for me when in the body had I been a beggar in New York streets pleading for a loaf, than to have been the hoarding miser I was. I am now reaping what I had sown." Wisely said Emerson: "He that gathers too much of the earthly, in the very acts of the gathering loses an equal amount of the spiritual, so that often the rich die poor and the poor die rich in treasures imperishable."

Fifty years and more have I toiled and sown in the spiritual field. It cost something to be a Spiritualist in that long ago. I was misrepresented, persecuted and mobbed; and often when weary, foot-worn and slandered, I said: "Let this cup pass," but rising like a flash to the higher principle of duty, I quickly added: "Not my will, but the will of God and the holy angels be done." What changes since! To-day Spiritualism has a standing in all enlightened countries. Its greatest enemies are ignorance and superstition. Science and Spiritualism already stand side by side, and are working to one glorious end. In fact, the childhood of Spiritualism is steadily, surely merging into a thoughtful, substantial manhood. The excrescences are falling off, and it is putting on the whole armor of a sterling, rational religious maturity. From the truth militant, it is already a long ways forward to the truth triumphant.

No true Spiritualist ever recanted—no truth ever perished. The brightest and brainiest men in the world have enlisted under its banner. The clergy are inquiring into its psychic manifestations, and churches are accepting and assimilating its beautiful philosophy.

Standing now upon the mount of vision and looking down the long vista of time, I see doubt giving place to faith, and faith giving place to knowledge. I see tyranny dying upon the grassy plains of freedom. I see superstition receding before a rational religion. I see error giving place to the inviting brilliancy of truth, vice to sturdy virtue, bigotry to toleration, sectarian hate to charity, policy to principle, monopoly to co-operation, individualism to communism, and grating discords to divinest harmonies. I see before us a new heaven and a new earth. I see again in our midst the living Christ. I see the burning of the tares, the gathering in of the golden sheaves and a very Eden of peace, and love and good-will crowning our world and baptizing its every heart with the pentecostal fires of a purified life and a divine beneficence as altruistic as universal. Can you not say with me then:

I have fed upon manna from heaven above;
Have tasted the fruit of a wonderful love;
I have looked on a land where the sun ever beams,
And talked with the angels in mystical dreams;
And though some visions may die in their birth,
They still leave the trail of their glory on earth?

Jealousy.

ARTHUR F. MILTON.

Did it ever strike you that envy or jealousy is a recommendation?

A reason for believing so is the fact that a person who has not yet outgrown this spiritual infancy, is never jealous of anything unworthy, unrighteous or untrue.

But let it be something superior—whether in kind, quality or quantity—and an upheaval is manifest, or the same suppressed into a silent disdain as though it were beneath notice.

One is the consciousness giving vent to its uncontrollable feelings; the other this same consciousness converted into prejudice or hatred, which is worse than the jealousy *per se*, for it generates an acid in the blood that reacts for acute pains or suffering that undermines the soul's happiness and consequently its intuitive perception.

All animal emotions darken the intuitive perceptions of man; for it makes him dreamy or absent-minded, forgetful and often unwittingly indolent, as the animal is that belongs to the savage kind—contempt or hatred being to man what ferocity is to the animal. But jealousy is its parent stem, and he who is jealous is still near the animal plane and an infant in spirituality.

Electricity, or Solar Biology
BY DR. GEO. W. CAREY, PROFESSOR OF BIOCHEMISTRY.

That which is generally called electricity is only the effect, or manifestation of energy.

Where or what is the Source of this Power or Energy?

The Sun—Solar Energy.
In what manner does this En-

ergy operate to produce the phenomena of light or heat?

By its operation or chemical action on so-called matter, i.e., the aerial elements. Different rates of vibration produce different manifestations—heat, cold, light, so-called electrical effect, sound, color, smell, plant growth, blood, etc. Air breathed into the arteries (air carriers) unites with the mineral base of blood, the inorganic salts of food, and is thus precipitated, condensed and chemically changed into blood by the same law (Infinite Intelligence) that changes these elements into vegetables, fruits, nuts, flowers, grass, etc.

The organic portion of food, oil, albumen, fibrine, etc., is consumed, chemically burned up in stomach and intestinal tract to set free its stored-up energy for motive power to run the human laboratory or machine. So the process of inhaling air, raw material for blood, may go on. By this combustion the mineral or cell-salts of iron, lime, potassium, magnesium, sodium and silicea are set free and enter the blood vessels by transmosis and form the negative pole of the chemical formulae called blood. Thus blood is the product of energy operating upon matter (which may be energy in concrete form) and proves the ancient statement true that "God made of one blood all nations that dwelt on the earth." This is literally true, for there is only one substance to make anything from.

Then do you consider Solar Energy and electricity one and the same?

Yes; there is but one Energy, one source of power in the Universe, and that is the Universe. It is the one and only dynamis. This Energy is neither heat, light, darkness, nor cold, but produces all these, and all other, phenomena by its word, will, or operation, or vibration.

There is absolutely no proof that the sun is hot, but there is abundant proof that it is a mighty center or dynamo of energy, force or power, constantly radiating its waves of energy throughout the Solar System and the action of this force or friction, on the aerial envelope of the earth causes heat in different degrees according to the divine, creative will.

Two clear days in August, the temperature one day 95 degrees, the next day 75 degrees.

Cause: Different rate of vibration in waves of energy directed by Infinite Intelligence.

Does it not seem very foolish to continually complain about the weather?

How does electricity or energy pass along a wire?

It does not pass at all. Place your hand upon a piece of timber or iron bar and have some one strike the other end a blow with a hammer, and you will instantly feel a jar or vibration, but nothing—no substance—passed from one end to the other. The molecules, or particles, that compose the wood or metal vibrate each other and thus produce the same motion at the opposite end. This explains the science of telegraphy, the telephone, etc. The vibration set up or started at one end of a wire sets every particle, molecule or atom of the wire in vibration; thus characters or sounds may be recorded.

Wireless telegraphy is explained upon the same principle. There is a universal substance everywhere in molecules between

which is universal Energy (the body and spirit of the universe), and thus vibrations can be conducted through so-called air and recorded, providing a receiver corresponding with the sender is prepared.

Is wireless telegraphy the last step in the science of communication? No. The brain of man (and woman) is both a transmitter and receiver, and when the race awakens from its dream (hypnosis) of flesh it will find the brain is the only instrument needed, and that the medium for transmission of thought is everywhere present.

The universe is solid; there is no vacant space; the molecules of matter and the universal Energy between the molecules, like blood circulating through or between the particles of flesh, bone, etc., in the human organism, fills, or is the universe.

Then electricity, Solar Energy, all force or power, is the same, and all we see, feel, taste, or in any manner sense, are its effects or operations? Yes. What, then, is the ultimate answer to all questions? The operation of wisdom.

Powdered Milk.

Reports received at the State Department at Washington tell of a discovery abroad which will be of importance to dairy farmers. It is the invention of an apparatus by which milk can be brought to a powder, like flour in appearance, but possessing all the qualities of milk, in concentrated form, moisture excepted.

It is said that this milk flour is completely soluble in water, and can be used for all purposes for which common milk is used. The milk flour does not get sour, does not ferment, and in the dry state, is not sensitive to changes in the weather. It can be kept and transported in tin cans, barrels or bags.

It is considered that the invention will be of the greatest importance for the utilization of skimmed milk, which has heretofore been often wasted, but in dry form can be transported without losing any of its original good qualities.

The product mentioned is considered superior to the case in products "proteon" and "proteide" now manufactured from milk with the aid of rennet, acid or lye.

A Mathematical Religion is what the editor of the *Banner of Light* calls Spiritualism. He says:

Spiritualism adds to the sum total of human happiness, subtracts truth from seeming error, multiplies comforts, and divides blessings among the children of men. Therefore, Spiritualism is a mathematical religion.—H. D. B.

The Spiritualist Training School.—The sixth session of this school will open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902.

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SAN FRANCISCO, FEBRUARY 22, 1902

He Who Loses his temper also loses his case, and does injury to the cause he advocates.

Worry is a burden too great for anyone to carry. Do not try to do so; throw it off.

Carnegie is right when he says that "the killing of men by men under the name of war is the foulest blot on humanity."

We Regret to state that Mrs. Marguerite C. Barrett, wife of the editor of the *Banner of Light*, is very ill. We voice the hope of thousands of admiring friends, that she may soon fully recover her health.

Prof. C. W. Pearson of the Northwestern University (a Methodist institution), who in a recent address declared that he did not believe in the infallibility of the Bible nor in the divinity of Christ, has withdrawn from that church and resigned his position in the university, and is about to publish his views to the world. The bigotry in that church made it too hot for him to remain in it.

W. J. Colville gave a lecture in Baltimore, Md., on "Science and Religion, from dust to divinity—the final outcome of Evolution," which aroused the audience to such a pitch of enthusiasm that it requested that it be written and published. One who heard this effort says: "W. J. Colville is to day the greatest living psychic phenomenon, well worthy the attention of the Society for Psychical Research." Mr. Colville intends to leave New York for England on Feb. 19. He will receive a grand ovation in the British Isles.

The "Medium" of Endor.

It is worthy to note that not only the laity, but also the clergy, are departing from the old landmarks of the church and either casting doubt upon the inspiration of the Bible or wholly ignoring its plain words. A case in point is noted in the Chicago *Record*, where the Rev. Mr. Rasmus of the South Park M. E. Church in a sermon remarks as follows:

I do not believe you can produce a single instance in the Bible where a once embodied spirit came back and spoke to men. You may cite the woman of Endor episode as a case, but there is a grave doubt in my mind that this event is anything but a record of what seemed to have occurred, rather than an actual occurrence.

Dr. H. V. Sweringen, a prominent Spiritualist of Indiana sends to the *Record* the following criticism on the sermon of Mr. Rasmus:

I ask in all candor, is it any wonder that the Christian church is losing its hold upon thinkers when such loose interpretations of the Bible are made by its ministers? Just think of it! "The woman of Endor episode is a record of what 'seemed' to have occurred, rather than an actual occurrence. There is grave doubt in my mind that it ever really occurred."

In other words, the Bible does not mean what it says; it is only fooling—just pretending. It is only an inspired volume of Baron Munchausen, or Mother Goose, so to speak.

I would be glad if Rev. Mr. Rasmus, or any other preacher, would interpret for the readers of the *Record*, Mark ix:4, which reads: "And there appeared to them Elias, with Moses; and they were talking with Jesus."

Did not Jesus appear after his death to Saul of Tarsus, in the ninth chapter of Acts? "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Paul was the only one of the company who was clairvoyant and saw Jesus, while the others heard, but did not see. It is plain, then, that Moses, Elias and Jesus have returned as departed spirits, and communicated. Did not Elijah, the prophet, send a message in writing, after he died, to King Jehoram? See II. Kings xxii:12.

In regard to "the woman of Endor episode," about the truth of which Rev. Mr. Rasmus has "grave doubts," the Bible plainly says: "The woman saw Samuel," I. Sam. xxviii:12. "And Saul perceived that it was Samuel," verse 14. "And Samuel said: 'Why hast thou disquieted me to bring me up?'" etc. Can Rev. Mr. Rasmus acknowledge the truth of this account without acknowledging the truth of Spiritualism? Does not this fact explain the "grave doubt" he entertains about its truth, regarding it more "seeming" or apparent than real? Either the account is true or the Bible falsifies. Which horn of this dilemma is Rev. Mr. Rasmus going to take?

The fact that great daily periodicals in large commercial centers will print such a criticism as Dr. Sweringen gives, shows the growing liberality of the times. No matter which horn of the dilemma Mr. Rasmus takes, he has

mistaken his calling. He shows by his pointed declarations that he is woefully ignorant of what the Bible contains, or else he is not honest in his opinions. He will find it very difficult in these days of enlightenment to get intelligent people to endorse his position. They know too much of the facts of spirit return to be blinded by such bare assertions.

Spiritualism Advancing.

To show how Spiritualism is permeating the world and enlightening the minds of men in all directions, we have only to point to the fact that men of science, politicians, statesmen, professors in colleges, and men of letters generally, are absorbing the spiritual philosophy.

The great newspapers and literary magazines of the present day are also opening their columns to fair and frank statements concerning both the philosophy and phenomena of Spiritualism. As an example of this we give the following extract from the *Contemporary Review* in an article on "The Message from India." The writer says:

Here, again, we find a clue in the modern experience of our times, in the vast and dim domain of Spiritualism. To review the history of this wonderful movement will form a difficult part in the task of whoever writes the annals of the nineteenth century. But this much we can already say, and say it with certainty, that, after all deductions are made, there is a residue of perfectly genuine communication with the other world, the best evidence coming through trances, and not through tangible appearances. But consider what a door has been opened, even by the few verified trance-communications. There is perfectly sound evidence to prove that the dead live; that there is no solution of continuity; that to die is to pass behind a veil—a veil not impassable even to the living; that the other world is in reality with us, close at hand.

It is true that our evidence comes, so far, through rare and exceptional temperaments. But then we are indebted to not less rare and exceptional temperaments for what is best in music, poetry, painting. Nor can we in the least determine beforehand under what conditions genuinely inspired music, poetry, or painting, can be produced. Like the coming of comets, we wait for them. But comets come. So with our evidence of the other world into which those pass who disappear from this. We must wait for our evidence, but we get it; and we can see now that every age and every nation has had some clue to the truth.

About this mysterious door the thoughts of the yellow races of whom we have spoken have continuously pressed. Wherever we find them it is the same thing; there is the recognition of the persisting life of those who have passed out of sight, and there is the same insight into the rare and exceptional temperament through which at least a glimpse can be gained of the other world, and those who dwell there. It cannot be wondered at, nay, it is inevi-

table, that those who feel and recognize the invisible presence about them of their fathers, and their father's fathers, should cling to unity and continuity of family life beyond all things. And this very thing we find in the yellow races, whether it be the Coreans in the north, the Chinese in the center, or the Santalis and Shavaras in the south, among the hills of the Vindhya and the Ghats. Everywhere there is the ideal of clan brotherhood, of kinship through those who, being dead, yet speak.

We can hardly find an institution in the civil life of these yellow races which is not built up on the sense of this invisible presence, this community of family, unbroken even by death. It is a matter on which our very ignorance forbids us to say much; but we can, at least, say that our best knowledge, as well as our highest faith and hope, only corroborates the truth that has been the heart of their life for ages—the invisibility of the other world.

The Emperor of Germany, who is an ardent religionist of the orthodox type, has instructed the police authorities of Berlin to investigate Christian Science and Spiritualism. He contemplates soon, the newspapers say, to inaugurate measures against both organizations looking towards their complete extermination. He expects to prohibit public seances and prevent mediums from falling into trances for the purpose of communicating with the spirit-world. Perhaps his erratic majesty will next command the sun to stand still or imitate the Pope's Bull against the moon.

The Methodists of the United States report progress in their attempt to raise \$20,000,000 at the beginning of the twentieth century as a thank-offering for propaganda work. Three-fourths of this amount are already subscribed. Spiritualists should emulate their example, and support their societies and periodicals as the churches do.

Wireless Telegraphy is rapidly coming into use and proving itself to be a wonderful invention. The event of the present season is the visit to America of Prince Henry, brother of the Emperor of Germany. He is expected to arrive to day. During the voyage wireless telegraphy has been used in communicating not only with passing steamers (having similar apparatus) but also with the shores of the Atlantic Ocean.

Heretofore, when vessels leave the shore they have been isolated, having no knowledge of what is occurring on the land, but now they are enabled to keep in touch with the rest of the world. This is but a newly-discovered application of the already existing forces in nature, but it will prove to be one of the grandest inventions of the 20th century, because of its beneficial effects and the varied uses to which it can be put.

Religious Frenzy is sweeping over Cedarville, N.J. A telegram states that the result is that one man is in an insane asylum under the delusion that he is the Holy Ghost; others going about declaring they have been anointed as divine healers; fully a score momentarily awaiting the end of the world, and the entire town demoralized. It adds:

The authorities have determined to take some action to stop it, for fear there will be many more unbalanced by the peculiar hysterical strain, but decisive action only will do this, for the overwrought participants in the movement will not listen to reason.

Those affected have no particular program for meetings, but so ecstatic do they become that their shouts may be heard throughout the neighborhood. While in prayer they fall to the floor, their bodies rigid and with consciousness almost gone.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

MIND CULTURE, by Walter de Voe, Chicago, Ill., 6126 Ingleside Ave. Price, 25c. For sale at this office.

This is a large-paged pamphlet containing six lessons on "Divine Science," or "Mind Culture," which will be found very useful to students in that line of thought.

The Alpha and Omega is the title of a new bi-monthly published at 70 Dearborn St., Chicago, Ill. It contains 8 small pages and is devoted to some phases of the new thought. It is edited by Walter L. Sinton.

Senator Bacon, of Georgia, who has just returned from a tour of study in the Philippines, has written for the *Saturday Evening Post*, of Philadelphia, a valuable paper on the business aspect of our insular affairs. He comes to the conclusion that our account with the Philippines must, for an indefinite time, be on the wrong side of the ledger. This article will appear in the issue for Feb. 22.

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

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But bye-and-bye the fires waned,
The light of love grew dim,
And life's glad psalm of joy had changed
To mournful funeral hymn:
She turned with weary, faltering step,
Away, unloved, alone—
With dead sea apples in her hand,
And in her breast a stone;

When lo! a tender voice she hears
That makes the tear-drops start:
"My child! and what is love's true test
To every human heart?"
It is not what is given to us,
But what we give away,
That makes us rich and fills our hearts
With happiness each day.

"Tis never that which we receive,
But that alone we give,
That makes a Heaven in our hearts,
And helps us truly live.
God never pauses once to ask
If his love has return,
But on the altars of his heart
Love's fires forever burn.

"So love, and thou shalt grow more strong
And more and more like Him,
And luminous thy soul shall be
With light that ne'er grows dim."
And when she questioned her own heart
She found that it was true,
'Twas not the love that you had given,
But what she gave to you,

That made her life a psalm of joy,
And filled her heart with praise,
As love's pure fires swept thro' her soul,
In those dear happy days.
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Give forth true love, and Heaven's height
You'll reach on love's strong wing.

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The Editor is not responsible for the opinions of correspondents.

Letter from Columbus, O.

TO THE EDITOR:

The old well-tried worker, lecturer and platform test medium, Frank T. Ripley of Boston, Mass., is lecturing and giving spirit messages at the West Side Spiritualist church for the fourth time this season, and his guides are doing a great work for us. Our church is full every Sunday evening. It was bought and dedicated one year ago, and all things are moving along in harmony and good-will. Your excellent paper is a frequent visitor here and we like it very much. Bro. Frank T. Ripley, I believe, is to go to California next season to lecture and give spirit messages, and I know that the people there will give him a grand welcome. His guides are grand in their philosophy and wonderful in their spirit messages. He has open time for next season on liberal terms. Letters should be addressed to him in care of West Spiritualist church, 55 McDowell St., Columbus, Ohio.

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Letter from Los Angeles.

TO THE EDITOR:

The last paragraph of the letter from Wm. Lovegrove in the JOURNAL of Feb. 8 does injustice to an estimable lady, which I will correct.

It is not my purpose to engage in any controversy over the merits or demerits of "the man Watson (or Wauston)" as a man or medium. I know but little of him. I have heard a number of credible, intelligent and very respectable Spiritualists say that they have witnessed some very fine manifestations of spirit power through his organism, and under very strict test conditions. If, perchance, he exhibits some of the failings which are said to be rather common to physical mediums, it were better in every way to treat him kindly, to help him up, than to malign and hurt him. It would not only be better for him, but better for the cause of truth, to suppress words of condemnation, and think of him only as his own worst enemy.

On the first page of the same issue of the JOURNAL is a short poem under the head of "If we but Knew," which expresses a truth of great import, which it would be well for everyone to think of whenever one is inclined to speak of another, especially if there seems to be occasion for words of rebuke. I hold as axiomatic that wisdom is inseparable from kindness, and that every thought "produces after its-kind."

The cause of Spiritualism is not promoted by crying "fraud," and execrating every medium who fails to meet the expectations of his or her patrons. Indeed, it may be truly said that very few of those who "sit in judgment" upon the psychic powers of mediums can be regarded as competent judges, and often cry fraud when there is none.

The lady who is charged with being accessory to Wauston's alleged duplicity is a comparative stranger in Los Angeles. She, like many other mediums, is under the guidance of her band of spirits, and trusts to their wisdom in the direction of her temporal and spiritual affairs.

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The statements that Wauston "has been in partial hiding," and that he has been sheltered and protected by a lady who professed to know nothing of him or his whereabouts, are untrue, and we hear credible men and women speak of fine spirit manifestations through the mediumship of Mr. Wauston.

H. W. McCUNE.

[When publishing the letter in question, we supposed them to state unvarnished facts, but cheerfully give space to the foregoing, so that no injustice may be done. Personal controversy is very distasteful to us, and as both sides have now been heard from, this must end the matter in the PHILOSOPHICAL JOURNAL.—ED.]

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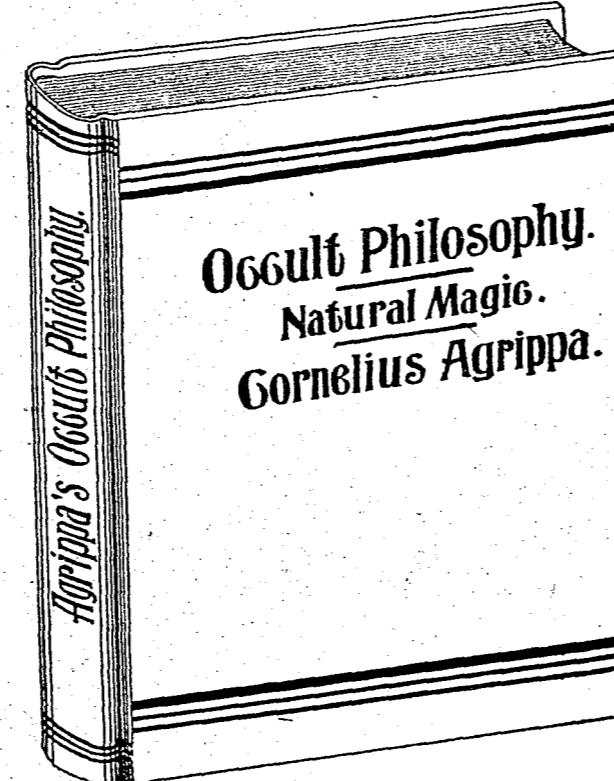
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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

A Gale of Wind and torrents of rain last Sunday afternoon and evening prevented many from attending the meetings in San Francisco. The meetings devoted to phenomena, however, had fair audiences.

At 605 McAllister St., San Francisco, after an inspired lecture by Mrs. Sarah Seal, Mme. Young gave spirit messages and psychometric readings.

At 3250 22nd St. Mrs. Eberhardt gave spirit messages and psychometric readings.

At 335 McAllister St., Mrs. O.J. Meyer read flowers and sealed letters and gave spirit messages to her audience.

Mr. H. C. McClure, who is now in Los Angeles, is improving in health slowly since his attack of la grippe.

The Mission Lyceum.—An excellent program for the Washington Birthday entertainment to be given on Saturday evening, Feb. 22, is to be followed with refreshments and dance. All friends are cordially invited. 10 cents.

Benjamin Fay Mills tendered his resignation last Sunday as pastor of the First Unitarian Church of Oakland. He says he desires to sever his connection "in order to accept an offer for work in a larger field."

Dr. E. J. Leonard, 908 Washington St., Oakland, has secured the services of Dr. Geo. W. Carey, the well-known professor of biochemistry, scientist and lecturer, as assistant. The doctor will lecture in Oakland every week on "The Chemistry of Life," "The Science of Being," "Electricity, the Universal Energy," and kindred subjects. Dr. Carey's lecture, "The New Theory of the Formation of Blood," is interesting to thinking people.

Dr. Carey lectured for the Socialist Club at Pythian Castle Sunday evening to a large audience; subject—"Building the Temple." Wednesday evening he spoke at Dr. Laswell's Mental Science School, 137 Hyde St., on "What Must we do to be Saved?"

Tuesday evening, Feb. 25, he will speak at Mrs. Bell's parlor, 526 Eddy St., on "Electricity, the Vibration of Energy."

Dr. Carey's office is now with Dr. Leonard, 908 Washington St., Oakland

Mrs. R. S. Little occupied the platform in Occidental Hall last Sunday evening for the Progressive Spiritualists. The discourse was in answer to questions from the audience. Although the audience was small on account of the heavy downpour of rain, yet the interest was good, and the inspiration of the speaker of a high order. The usual song service preceded the regular lecture.

Mediums' Protective Association.—There will be an adjourned meeting of the Board of Directors, Friday evening, Feb. 21, in the Spiritualists' headquarters, 305 Larkin St., San Francisco. Officers and members please bear it in mind. J.T. ROBERTS, Sec.

Notwithstanding the inclement weather on Sunday, Henry Harrison Brown had his customary audience at Odd Fellows' Building. His discourse was upon "Love," which was handled as a form of Force and the primal manifestation of Life. It is a motion out from the soul-center, hence an emotion. To have a strong emotional nature and direct it by right thought, was, in his opinion, the highest possible manifestation of God-in-the-flesh.

Next Sunday evening he will give an address upon "Dreams, Memory and Premonitions," illustrated with excellent hypnotic subjects. Admission, 25c.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

Prof. Allen lectured to a large and well-pleased audience at Fraternal Hall, Oakland, on Sunday afternoon, Feb. 16. Mrs. Gillingham and Mrs. Seip followed with messages.

Notwithstanding the inclemency of the weather, there was a good audience in the evening, when Mrs. Cowell and Miss Dixon gave spirit messages.

Next Sunday, at 3 p.m., Prof. Allen will give a short discourse and Mrs. Seip and Mrs. Gillingham will give messages. Mrs. Cowell and Miss Dixon will give messages at 7:30 p.m. T. E.

The Oakland Spiritual Society met on Wednesday evening at Unity Hall, 856½ Isabella St. Addresses were made by Dr. Palinbaum, Mrs. Rebecca Stewart and Prof. Allen. Tests were given by Mrs. Gillingham, Mrs. Sophia Seip and Mrs. Amanda Smith. DR. A. L. ASTOR, Sec.

The Hermetic Brotherhood held its weekly open meeting on Feb. 13 in the parlors of 519 Van Ness Ave. Good music by the Hermetic choir; recitations, readings and a discourse on "Co-operation is the Corner-Stone of all Brotherhood," by Elder Bro. James U. Spence, of Suisun, filled the happy hours. WELD, Sec.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

The Sunflower League gave a Valentine party on Feb. 14 in Occidental Hall. The inclement weather restricted the attendance, but not the enjoyment of those who were present. Refreshments were served and dancing was the order of the evening. Mr. Fred Manchester was the floor manager, and Mr. J. Shaw Gillespie, the genial president of the League, exercised a general supervision over all. There was card-playing in the parlor, and the officers and members are jubilant over the success of their first valentine party. The next business meeting will be held on Feb. 20 at 305 Larkin St., San Francisco, at the conclusion of which a select program will be presented, and all interested in the good work of the League are invited to participate in the pleasures of the evening.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

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Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burko of Kalamazoo, Mich., a crippled and crippled invalid, says: "I am now well and free from my disease. I am now a person of great strength and health." Harry McClellan of Pittsburgh, Pa., after Fifteen and Birmingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. John D. of Method, N.Y., writes: "I thank you for the wonderful treatment you have given me. I have asthma, rheumatism and I have not felt anything like it since. I recommend you to all suffering humanity." F. Villiers of 992 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a result of your work for me I am now in a severe case of inflammation of the stomach. Under your treatment and sound advice I am improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

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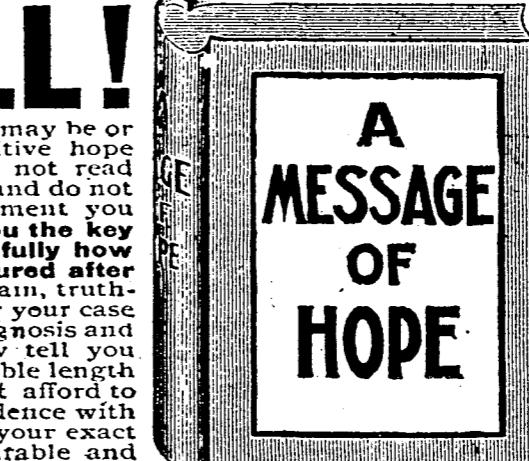
Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S.F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

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